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THE VIVĀGASUYAM

The eleventh Aṅga of the Jain Canon

विवागसुयं

With Introduction, Notes & English Translation

by

A. T. Upadhye, B. A.

With a Foreword

by

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FOREWORD.

It is a happy sign that the study of Ardhamāgadhi is becoming more popular since the introduction of the subject for the College and University examinations in the Bombay University. Some important books which were scarcely available for scholars are being printed and annotated. It has given impetus to the study of Jainism, an important ancient Indian religion which influenced the life of the people in India, especially in the South India, for thousands of years.

Another most important feature in the introduction of the language is that it is expected to stimulate the study of Prākrits which help considerably to study the modern Indian Languages philologically. The Bombay University, therefore, is to be congratulated for a happy move in this direction.

Mr. A. T. Upadhye showed me a copy of "Vivāgasuyam" which he edited with introduction and notes and requested me to write a foreword to it. I went through the book with pleasure and found the following features in it which induced me to consent to his request. It contains useful introduction, a carefully edited text, exhaustive notes and translation, which, I hope, will greatly facilitate the study of the book by the students. Mr. Upadhye has given the Sanskrit equivalents of Ardhamāgadhi words and phrases which increase the interest in his notes. He has generally followed the commentary of Abhayadeva in his translation and notes. All these features of the book are indeed very welcome to the student-world and the general reader.

I hope Mr. Upadhye will be able to render more and more useful service to the student-world and the general reader by editing more and more useful books in the language.

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PREFACE.

The main object of this new edition of Vivāgasuyam is to meet the requirements of the F. Y. A. students of Ardhamagadhi for whom it has been found to be a suitable text book by the University of Bombay. There are already about half a dozen editions of this book. But none of them, in my opinion, fully satisfies the requirements of the F. Y. A. student, if we take into account the fact that it is in the F. Y. A. class that the study of Ardhamagadhi begins for the first time. Students selecting Sanskrit, for instance, as their second language get their text books fully annotated and translated into English. But the Ardhamagadhi students are put to disadvantage for want of such editions of their texts. It is to fulfil this want and to help and encourage the beginner in the study of the Ardhamagadhi language that this edition of Vivāgasuyam is chiefly designed. Dr. P. L. Vaidya's edition of Vivāgasuyam is scholarly in itself. But it serves the purpose of the teacher rather than of the taught. Of all the editions, however, Dr. Vaidya's edition is the best for its critically edited text. I have, therefore, generally followed the text of his edition in cases of doubt and also the numbering of its paragraphs for facility of ready

reference, for which I express my gratitude and indebtedness to Dr. P. L. Vaidya. In the notes, which are exhaustive, I have made a judicious use of Abhayadeva's commentary on Vigāsuyam, making its inclusion in this volume unnecessary

Dr. S. C Nandimath M. A., Ph. D. was kind enough to go through my edition and write a foreword to it. I am very much grateful to him for his encouragement in my first attempt of editing an Ardhamagadhi text.

I have also to thank Mr. Satappa Phadeppa Chaugule of the Mahavir Press and his staff for doing the work of printing quickly and efficiently.

Satara,
7th September, 1935.

A. T. Upadhye.

INTRODUCTION.

I

1. History of the Jain Canon.

The orthodox Jains of even today date back their sacred Canon to the time of Rishabha, their first Tīrthankara, who lived in a hoary past. But the more reasonable amongst them think that the present Canon was composed by the immediate disciples of Mahāvīra by putting in order their Master's preachings and the stories of his disciples and followers. This latter view finds support in the following statement of the आवश्यकसूत्र, viz., ' अत्थं भासइ अरिहा सुत्तं गंथंति गणहरा निउणं ". Besides, from the introductory and concluding remarks of many of the Scriptures, we come to know that सुधर्म, the 5th गणधर of Mahāvīr, is responsible for giving a word-form to many of them. For a long time after the death of Mahāvīra in 467 B. C., the scriptures were handed down to posterity by oral delivery.

In the reign of Chandragupta Maury (322 B. C. to 298 B. C.), there was a g famine in the North lasting for 12 years.

that time, one section of the Jain monks migrated to the South under the leadership of Bhadrabāhu. Another section remained in the North with Sthūlabhadra at its head. When the famine ended the monks who had remained behind found that the Canon was on the point of being lost in oblivion. In order to avert this crisis, a council of monks was called at पाटलिपुत्र under the presidentship of स्थूलभद्र. The council collected together the 11 'Anga's but could not restore the 12th Anga completely. And now the 12th Anga is supposed to have been lost altogether. The Canon thus restored was not recognised by the followers of Bhadrabāhu who had migrated to the South in the great famine and who had returned to their homes after the famine was over. And even today the Digambar sect of the Jains does not recognise its authenticity. According to some, this was the germ of the great split of the community into Digambars and Shvetāmbars which was finally confirmed in the 1st century A. D.

The Canon which was thus restored continued to be handed down orally for about eight centuries more. In the beginning of the sixth century A. D., there was again a great famine which endangered the very existence of the

Scriptures. So, a second Council of monks was convoked by Devardhiganin at Valabhi in Kathiāvār. The Council of Pātaliputra was held in the East and the Council of Valabhi was held in the West. Besides there was a long intervening period between them during which the texts continued to be handed down orally. It may therefore be asserted that the language of the Canon, as it is found at present, must be considerably different from its original and even from its first redaction at Pātaliputra. The council of Pātaliputra restored only the eleven Angas, while the Council of Valabhi collected many more scriptures, a complete list of which will be found in Nandīsūtra, a work composed by Devardhiganin himself, the convener of the Council. This Council not only restored, but also reduced to writing the sacred Canon. From that time onwards the Canon has remained intact, though some of the books are now lost and the contents of some others have suffered.

2. Position of Vivāgasuyam in the Canon.

The Shvetāmbar Jain Canon or Sacred Literature may be divided into two groups, viz., अङ्गप्रविष्ट and अङ्गबाह्य. The अङ्गप्रविष्ट group now consists of the eleven Anga Seriptures–the

12th one being altogether lost-composed by Ganadharas. The अङ्गबाह्य group comprises the remaining canonical works composed by the immediate successors of Ganadharas. According to a more modern classification, the divisions of the Jain Canon will be as follows-

1. the eleven Angas;
2. the twelva Upāngas;
3. the ten Prakīrnakas;
4. the four Mūlasūtras;
5. the six Chedasūtras; and
6. an unnamed group of Nandīsūtra and Anuyogadvārasūtra.

Our present work Vivāgasuyam is the last of the eleven Angas.

3. The Title-Vivāgasuyam.

The title विवागसुयं (विपाकश्रुतम्) is explained in Nandīsūtra as-विपचनं विपाकः शुभाशुभकर्मपरिणाम इत्यर्थः, तत्प्रतिपादकं श्रुतं विपाकश्रुतम्. Abhayadeva, in his commentary on Vivāgasuyam, explains it as— विपाकः पुण्यपापरूपकर्मफलं, तत्प्रतिपादनपरं श्रुतं आगमः विपाकश्रुतम्. And this title is justified by the contents of the book. It is divided into two parts called दुहविवाग (दु:खविपाक) and सुहविवाग (सुखविपाक). The first part, दुःखविपाक or ' the result of bad acts', has ten chapters each containing the story of a person

suffering for bad acts done in his previous life. सुखविपाक, the second part, is also comprised of ten chapters, each containing a story illustrating the "result of good acts" done in the past existence.

4. Narrative Literature & Its Purpose.

The one thing that strikes most even to a casual reader of Jain Literature is the use of innumerable stories made in it. The usefulness of the stories for propagating and impressing upon the minds of the readers the religious principles is a recognised fact. The average man for whom such stories are meant is easily pursuaded to abstain from bad actions or attracted to do good ones by the examples of men who suffered for bad acts or of men who were rewarded for good ones. It is however doubtful whether such simple & unimaginative stories will make any appeal at all to the mind of the modern reader who has been taught to test everything by the application of stern logic. But even to this day, they create an impression on the mind of the average religious-minded man. The Jain monks turned this to good account by incorporating stories in their sermons and preachings. There are some canonical works such as आचाराङ्ग, सूत्रकृताङ्ग, दशवैकालिक, etc., which deal exclusively with doctrinal

things. On the other hand there are works exclusively giving stories, like उपासकदशाङ्ग which gives stories of 10 followers of Mahāvīra, अन्तकृद्दशाङ्ग and अनुत्तरोपपातिक दशाङ्ग which together give or rather refer to 125 stories, and विपाकश्रुत which gives 20 stories. Between these two extreme types, we have works like उत्तराध्ययन where the doctrinal matter is mixed up with stories, legends and parables. Even the commentators on these books go out of their way and narrate stories. It need not be supposed, however, that the Jain story-tellers are not capable of writing better stories than the dry ones contained in the canonical works. If we proceed further to the later literature, we will find "novels, romances and funny stories—in fact stories of every kind." But whether it be a novel, a romance, or a simple story, it turms in the end to be a religious story and has its moral to preach. Oftentimes this moral turns out on the Karma theory and the theory of Rebirth which is a corollary of the former. To quote J. Hertel—"According to the Jain doctrine every living being stores up a certain amount of good and of bad actions in every existence, and this amount of previous deeds is known by the name of *Karman*. This *Karman* is re-

presented as something material, and it must be completely consumed, before a soul can possibly be released from the migration of souls (Sansāra), and attain final and eternal bliss (Nirvāna, Moksha). It depends on *Karman* whether a soul in its subsequent existences is incorporated in the body of an animal, of a human creature, of a god, or of a demon, whether it is to spend its existence on earth, or in one of the several heavens or hells. On *Karman* exclusively depend the amount of happiness or misfortune which every soul is to undergo, the caste in which it is to be born, and even its intellectual and moral qualities. During every new existence the soul is gathering new, or as the case may be, consuming old *Karman*. Even the least good action leads to good, and the least bad action leads to bad consequences."

5. Social Picture.

The stories contained in Vivāgasuyam being merely the creation of imagination, have no historical importance. They are however useful in giving us a picture of the society of the times in which they were composed, and it will be interesting to note a few aspects of the society reflected in the stories. The people seem to be fairly superstitious. If a mother

used to give birth to still-born children, her living new-born child was thrown either on a dunghill or beneath a cart and then brought back in the belief that it will thereby be long-lived. Deities were propitiated as givers of issues, and the birth of a child was celebrated with great pomp and splendour. Women had fanciful pregnancy longings which were satisfied by their husbands. Human sacrifices were offered to obtain the favour of deities.

Such vices as drinking, gambling, flesh-eating, adultery, cattle-lifting and theft were prevalent. The moral code of the times was at the same time very rigorous. Thus theft and adultery (even with a kept mistress) were met with capital punishment. The mode of inflicting the punishment was extremely cruel and barbarous. The offender was proclaimed and publicly led through the squares of the town. While the offender was being led to the gallows his parents, children, brothers, sisters and even distant relatives and friends were mercilessly slaughtered before his eyes without any fault of their own. His ears and nose were cut off. Pieces of flesh as small as the 'sesamum' were cut out from his body and he was made to eat them. The fate of those

offenders who were committed to jails, instead of being hanged, does not seem to be better. The keepers of jails treated them with the utmost cruetly. The jailors had numerous instruments of various kinds to inflict corporal punishment on the prisoners. They were made to lie down on their back, and their mouths being forced open, they were made to drink melted metal of various kinds. They were severelly whipped being made to lie down on their bellies. They were tortured to bleeding by means of various instruments kept ready for the purpose. Limbs of their body were cut and pierced through with razors and other sharp instruments. Pins, nails and needles were thrust into various parts of their bodies, which were then bent by means of small hammers,—causing the serverest pain thereby.

The medical science was not far advanced. The number of principal diseases seems to be limited to sixteen. Such simple remedies as enema, purgatives, vomitting, oiling and medicated baths were used in the case of most diseases. Excepting the cutting of veins and skin for the purpose of bleeding, surgical science was unknown.

Trade was in a flourishing condition. Merchants undertook sea-voyages, taking commodities of various kinds to foreign countries. There seems to be a curious practice concerning the merchantile community of those days that on the death of a merchant, his widow was allowed to enjoy her husband's property. But on her death, her son did not or could not inherit his father's property. It was probably confiscated to the state and the son was even turned out of his father's house, practically a beggar.

6. Language

Vivāgasuyam, as all other Canonical works of the Jains, is written in the Prakrit called Ardhamāgadhi. Some of its peculiar characteristics are:—

(1). Nom. Sing. of masculine nouns ending in अ ends in ए instead of ओ as in other Prakrits, e. g., समणे भगवं महावीरे.

(2). The termination of the Loc. Sing. is अंसि–धम्मंसि, कुच्छिंसि, etc.

(3). In ordinary prakrits, there is no dative case. In Amg. we have the termination आए for the Dat. Sing., e. g. सवणयाए.

(4). The use of some archaic forms such as समुप्पज्जित्था, होत्था, पहारेत्थ, वयासी, etc.

(5) Some peculiar forms of the Absolutive, e. g. कट्टु, साहट्टु, दच्चा, भोच्चा.

(6) The Infinitive forms in इत्तए or एत्तए, e.g., उवसामित्तए, पासित्तए, गिण्हित्तए

(7) Peculiar vocabulary and phrases, e.g., दोच्च, तच्च, कालमासे कालं किच्चा, चयं चइत्ता, उट्ठाए उट्ठेइ.

(8) Lengthening of अ and insertion of म in some words, e. g , खिप्पामेव, जामेव, तामेव, एगमेग.

(9) The initial न is generally retained, and the non-initial न is changed to ण, e. g., (i) नरग, नयरी; (ii) अणेग, कणग.

(10) यश्रुति:—When a non-initial single consonant such as क, ग, च, ज, त, द, प, ब or व is dropped, its place is taken by य; e. g., नयर, रायमग्ग, सुब्हुयस्स, ओहय, रायमाण, पोयविणास.

7. Style.

The Vivāgasuyam has all the characteristics of the style of the Jain Sūtra Literature. The style of the Jain Sūtras is mechanical. Barnett remarks—" one of the most curious features of the Jain scriptures is the mechanical character of their verbal structure. A vast number of phrases, sentences, and the whole periods recur again and again with mathematical regularity; but instead of being written out in full, they are usually abbreviated,

the first and the last words only being given, with the word जाव (initial) to denote the intermediate words add often even this stenographic symbol is left out." Oftentimes the word वण्णओ serves the same purpose. "The loose constructions and the want of economy in expressions are other features of the Jain scriptures.' Synonymous words and expressions are put together without the addition of any meaning, e. g., चउगरपहगर, वन्दइ नमंसइ, अणिट्ठा अकन्ता अप्पिया अमणुन्ना अमणामा. "The descriptive part containing long compounds and generally the descriptive passages, such as those of a garden, a temple etc., seem to be later additions in imitation of the prevalent ornate style of long compounds and luxurious descriptions which was considered of literary prestige in those days." The interchange of cases is a common feature, e. g, तेणं कालेणं तेणं समएणं, जामेव दिसिं पाउब्भूया तामेव दिसिं पडिगया, जेणेव मियादेवीए गिहे तेणेव उवागए. The figure 2 is used after a finite verb to denote its absolutive, e. g., आयाहिण पयाहिणं करेइ २ वन्दइ नमंसइ २ The same figure used after an adjective indicates the repetition of the adjective, e. g., पडिजागरमाणी २ विहरइ Figures 4 and 5 are used to denote synonymous words numbering 4 and 5 respectively, e. g., असणं 4 आहारेइ, अज्झत्थिए 5.

II

(i) दुहविवाग.

Summary:—The first part of the book called दुहविवाग contains 10 chapters, each giving the story of a man or woman who suffered for bad acts done in the previous life. Excepting the first story इन्द्रभूति गोतम, while on his begging tour, sees a man or woman being tortured and led to gallows or in some other miserable condition. Seeing the pitiable sight a thought of the following description occurs to गोतम's mind, viz., "अहो णं इमे पुरिसे (or दारए, or एसा इत्थिया as the case may be) पुरापोराणाण दुच्चिण्णाणं दुप्पडिक्कन्ताणं असुभाणं पावाणं कडाण कम्माण पावगं फलवित्तिविसेस पच्चणुभवमाणे विहरइ। न मे दिट्ठा नरगा वा नेरइया वा। पच्चक्खं खलु अयं पुरिसे नरगपडिरूवियं वेयणं वेयइ." Then after returning from his begging tour गोतम questions Mahāvīr, his Master, as follows—"से णं भन्ते पुरिसे पुव्वभवे के आसी?........किं वा दच्चा किं वा भोच्चा किं वा समायरित्ता केसिं वा........कम्माणं पावगं फलवित्तिविसेसं पच्चणुभवमाणे विहरइ.?" To satisfy the querry of his disciple, Mahāvīra narrates the past and present lives of the person concerned. Having heard the narration of the past and present lives of the person, a curiosity is produced in गोतम's mind to learn

his future as well; and he questions his Master thus—"से णं, भन्ते पुरिसे इओ कालमासे कालं किच्चा कहिं गमिहिइ, कहिं उववज्जिहिइ?" Then Mahāvira goes on to narrate the future transmigrations of the soul of the person concerned until the soul finally attains Liberation. Thus every story can be divided into three parts, i. e., the past, the present and the future life of the person concerned. This order is followed in giving the summary of the stories. As the stereotyped features mentioned above are all common to every story, they have been told once for all without repeating them in every story. The reader can easily insert them at proper places.

1. The story of Miyāputta.

(i) Ikkāi was a District-officer in the small town Vijayavaddhamāna. He ruled over 500 villages. He was irreligious and tortured his subjects in various ways. Once he was attacked by 16 diseases simultaneously. Many physicians tried various remedies to cure him. But they could not cure even one of the 16 diseases. He died of the diseases and was born in the Rayanappabhā hell. At the expiry of the allotted period of his existence there, he entered the womb of Miyā, queen of Vijaya, the king of Miyaggāma.

(ii) Since the time queen Miyā conceived the child, she suffered from very severe pangs. Formerly she was liked and loved by her husband. But now she became loathsome to him. When the child was born it was ugly and deformed, having mere cavities at the places of the various organs. So she thought of abandoning the child on a dunghill. King Vijaya happened to know this and persuaded the queen to nurse the child secretly in a secret place. The child had a disease called *Agnika*. Whatever he ate was immediately turned into pus and blood which too he greedily devoured.

Once when Mahāvīra was on a visit to Miyaggāma, a certain miserable blind man went to pay his respects to him. Seeing the blind man, Indrabhūti Gautama, the seniormost disciple of Mahāvīra, asked his Master whether there was any other man, at the time, who was more miserable than him. Mahāvīra pointed to Miyāputta as being such a person. Then Gautama, with the permission of his Master, goes to Miyā and sees her son Miyāputta in the miserable condition described above.

On his return, Gautama learns from Mahāvīra, as explained above in the introductory remarks, the past and the future transmigra-

tions of the soul of Miyāputta. His present and past lives have already been narrated. His future transmigrations, as revealed or related by Mahāvīra, are given below:—

(iii) After completing the course of his present existence Miyāputta—or rather his soul—will be born as a lion in this very country of Bhāraha, then in the first hell called Rayanappabhā, then as a reptile, then in the 2nd hell, then as a bird, then in the 3rd hell, then again as a lion, then in the 4th hell, then as a snake, then in the 5th hell, then as a woman, then in the 6th hell, then as a man and then in the 7th hell.

After that he will be born again and again several hundreds of thousand times among innumerable families of acquatic creatures of lower species possessing 5 sense organs, such as fish etc. After that he will be similarly born several hundreds of thousand times among creatures possessing 4 sense organs, creatures possessing 3 sense organs, creatures possessing 2 sense organs, creatures possessing one sense organ, viz., plants, fire-bodies, wind-bodies, water-bodies and earth-bodies.

Then he will be born as a bull in the city of Supaittha and then as a man in a rich family

of that very city. Having accepted and strictly followed monkhood in this life, after death he will be born in the Sohamma heaven. Finally he will be born as a man in the Mahāvideha country, and in this existence he will be liberated.

2. The story of Ujjhiyaya.

(i) In the town of Hatthināura there was a cattle-lifter named Bhīma. In that town there was a big cattle-pen where many cows, bulls, buffalos, and calves were fed with plenty of grass and water. Uppalā, the wife of the cattle-lifter, had once a longing during her pregnancy to taste the flesh of cattle. Bhīma satisfied her desire by the flesh of the cattle in the cattle-pen. In due time, Uppalā gave birth to a child. As soon as the child was born it shrieked so fiercely that all the cattle in the town were frightened. It was for this reason that the child was given the name of Gottāsaya (cattle-frightener.) After the death of Bhīma Gottāsaya continued the profession of his father. He used to kill the cattle in the town and eat their flesh. This resulted in his being born in the second hell after death.

(ii) At the end of his existence in that hell the soul of Gottāsaya descended in tho womb of Subhaddā, the wife of a merchant, Vijayamitta by name, in the town of Vaniya-

gāma. Subhaddā used to give birth to still-born children. As soon as the child was born, it was thrown on a dung-hill and brought back in order to ensure a long life for it. So the boy was named Ujjhiyaya (abandoned). Once when Vijayamitta was on a sea-voyage, the ship was wrecked in the midst of the ocean and caused his death. Subhaddā, too, died shortly afterwards due to her grief for her husband. After the death of his parents Ujjhiyaya was driven out of his house by the city police. He then became addicted to all sorts of vices including wine and woman. He became attached to a harlot named Kāmajjhayā. Now siri, queen of Mitta, the ruler of the town, was suffering from a disease of the womb. So Mitta turned out Ujjhiyaya from Kāmajjhayā's house and kept her as his mistress. Being unable to live without Kāmajjhayā, Ujjhiyaya used to visit her secretly. One day he was found there by the king and was ordered to be executed.

(iii) After innumerable miserable births in hell etc., Ujjhiyaya will be born as a merchant's son in Champā. Then being born in the Sohamma heaven, and then in the Mahāvideha country, he will be finally liberated.

3. The story of Abhaggasena.

(i) In the city of Purimatāla, there once lived a dealer in eggs by name Ninnaya. He employed many men to collect eggs and sold them to the public and also himself used to eat them. As a result of this he acquired bad Karman and in his next life was born in the third hell. At the end of the alloted period there, he descended in the womb of Khandasirī, the wife of Vijaya, the head of the robbers' settlement on the frontier of Purimatāla.

(ii) In due course Khandasirī gave birth to a child who was named Abhaggasena After the death of Vijaya, Abhaggasen became the robber-chief. As he harrassed the country near about Purimatāl very much, the people approached Mahābal, king of Purimatāla, who sent his army against Abhaggasena. The army was defeated by Abhaggasen, and the king had to employ the following device to entrap him. The king ordered a public festival to be held in which every one was allowed to enjoy all kinds of amusements. Abhaggasen the robber-chief was also invited to the festival. Ahhaggasen attended the festival, bringing rich presents to the king. The king honoured him and gave him a newly built palace for his residence. He

feasted him and his party with sumptuous food. When Abhaggasen was rolling in pleasures unawares, the king caused the gates of the city to be closed and the thief to be caught. He was then ordered to be hanged.

(iii) As a result of his bad actions Abhaggasen will be born in various species of lower animals etc. At last he will be born in the family of a merchant in Vanārasi and leading a religious life, he will be finally liberated.

4. The story of Sagada.

(i) In the town of Chhagalapura there lived a shepherd named Chhaniya. He had hundreds and thousands of animals. He killed many of them every day and prepared delicious dishes of the flesh. He used to sell and himself partake of them. As a result of this, he was born in the fourth hell in his next life. From there he descended in the womb of Bhaddā, wife of the merchant Subhadda in the town of Sahanjani.

(ii) In due course Bhaddā gave birth to a child who was named Sagada, as he was placed under a cart (Sagada) and then taken back, in the belief that the child will thereby be long lived. While Subhadda was on a sea-voyage with his merchandise, the ship was wrecked

and Subhadda lost his life. The death of her husband and the loss of wealth caused by the ship-wreck affected Subaddā so much that she died of grief soon afterwards. Young Sagada, who was then deprived of his father's house and property, fell a victim to many vices and became attached to a harlot named Sudarisanā. Susena, the minister of the town, also became attached to Sudarisanā, turned Sagada out of her house and kept her as his own mistress. A few days afterwards Susena was greatly enraged to find Sagada and Sudarisanā together. He took them to the King. Sagada was then killed, being made to embrace a red-hot iron statue of a woman.

(iii) After many low births in hell etc., both Sagada and Sudarisanā will again get human existence being born as twins-brother and sister- in the town of Rāyagiha. In youth the twin-brother, becoming enamoured of the beauty of his twin-sister, will enjoy human pleasures with her. As a result of this sin, the soul of Sadada will undergo many more miserable births and then will be born in the family of a merchant in Vanārasi. Afterwards being born in the Sohamma heaven and then in the Mahā-videha country, he will finally be liberated.

5. The story of Bahassaidatta.

(i) In the country of Bhāraha, there was a town Savvaobhadda where Mahesaradatta, well-versed in the 4 Vedas, was the priest of King Jiyasattu. Whenever the king fought his enemies, the priest used to offer human sacrifices to deities in order to ensure success for the king. As a result of this sin the priest, after death, was born in the fifth hell.

(ii) From there he was born as a son to Somadatta, priest of the King Sayāniya of the town Kosāmbi. The King had a son named Udāyana who was married to princess Paumāvai. Being of the same age, the prince and the priest's son–who was named Bahassaidatta–became great friends. When Udāyana succeeded his father Bahassaidatta was made the royal priest. Being intimate with Udāyana, Bahassaidatta had free access to the king's harem and there he formed illicit connection with queen Paumāvai. Udayana came to know this and ordered Bahassaidatta to be impaled.

(iii) After innumerable miserable births in hell etc., the soul of Bahassaidatta will be born in the family of a merchant in Hatthināura. Then being born in Sohamma and then in Mahāvideha, he will be finally liberated.

6. The story of Nandi.

(i) In the town of Sīhapura there was a jailor named Dujjohana who used to torture the prisoners in various ways. As a result he was born in the 6th hell, from where he descended in the womb of Bandhusirī, queen of Siridāma, who ruled in the town Mahurā.

(ii) In due course Bandhusirī gave birth to the child who was named Nandi. On attaining to youth Nandi became greedy of the kingdom of his father and desired to kill him. A barber, who was in the confidence of the king, was engaged to do the work by thrusting his razor into the king's neck while shaving him, for doing which the prince promised him a reward of half the kingdom. Fearing the consequences which would follow if the plan was discovered by the king, the barber went straight to the king and disclosed the plan to him, who being enraged ordered the prince to be executed.

(iii) After innumerable miserable births in hell etc., Nandi's soul will be born as a merchant's son in Hatthināura. Then taking birth in 'Sohamma' and then in 'Mahāvideha', he will be finally liberated.

7. The story of Umbaradatta.

(i) In the town of Vijayapura, there was a

physician named Dhannantari. For every disease and for all patients he prescribed flesh of some animal or other. As a result, he was born in the 6th hell. From there he descended into the womb of Gangadattā, wife of Sāgaradatta, a merchant in the town of Padalasanda.

(ii) In due course Gangadattā gave birth to the child who was named Umbaradatta by reason of his being begotten by the propitiation of a deity of that name. Sāgaradatta went on a sea voyage; his ship was wrecked and he lost his life. Gangadattā, too, died of grief soon afterwards. Deprived of his property and house, the youth Umbaradatta was once attacked by the 16 diseases simultaneously, which caused his death.

(iii) After innumerable miserable births in hell etc., he will be born as a merchant's son in Hatthināura. Then taking birth in 'Sohamma' and then in Mahāvideha, he will be finally liberated.

8. The story of Soriyadatta.

(i) In the town of Nandipura there was a cook named Sirī who served King Mitta. He used to cook different kinds of dishes out of the flesh of various creatures and serve them to the king. As a result, he was born in the

6th hell, from where he descended in the womb of Samuddadattā, wife of Samuddadatta, a fisherman of Soriyapur.

(ii) In due course Samuddadattā gave birth to the child, who was named Soriyadatta, after a deity of that name, by whose propitiation the child was believed to be obtained. After his father's death Soriyadatta continued his family profession of a fisherman. Once a fish-bone stuck into his throat which no one could extract. He suffered from this ailment for many years and consequently died of it.

(iii) After innumerable miserable births in hell etc. he will be born in a merchant's family in Hatthināura. Then being born in 'Sohamma' and then in Mahāvideha, he will be finally liberated.

9. The story of Devadattā.

(i) Sīhasena, king of Supaittha, had 500 queens, of whom he was attached only to the seniormost queen Sāmā and neglected the others. Knowing this, the mothers of the remaining 499 wives thatched out a plan to kill Shāmā, who got a scent of it and became dejected. King Sīhasena, however, consoled Sāmā and devised a plan to kill his remaining wives and their mothers. He got a lofty mansion to be

built where he invited his 499 wives and their mothers for a feast. While they were enjoying the feast he set fire to the mansion and burnt them alive. As a result he was born in the 6th hell, from where he descended in the womb of Kanhasirī, wife of Datta, a merchant in the town Rohidaya.

(ii) In due course Kanhasirī gave birth to a female child who was named Devadattā. Young and beautiful Devadattā was once noticed by Vesamana, king of Rohidaya, who got her married to his son Pūsanandi. Pūsanandi, who succeeded his father, was very much devoted to his mother and neglected Devadattā, who therefore killed her mother-in-law. Enraged Pūsanandi condemned Devadattā to death.

(iii) After innumerable miserable births in hell etc., the soul of Sīhasena will be born in a merchant's family in Gangapura. Then being born in 'Sohamma' and then in 'Mahāvideha', he will be finally liberated.

10. The story of Añjū.

(i) In the town of Indapura, there was a courtesan named Puhavīsirī who enjoyed various human pleasures with various persons. As a result, in her next life she was born in the 6th hell, from where she entered the womb

of Piyangu, wife of Dhanadeva, a merchant in Vaddhamānapura.

(ii) In due course Piyangu delivered a female child who was named Anjū. Young and beautiful Anjū was once seen by Vijaya, king of the town, who took her as his queen. Anjū got severe pains in the womb which no physician could cure. She suffered from the pains for several years and consequently died.

(iii) After innumerable miserable births in hell etc., the soul of Anjū will be born as a son to a merchant in the town Savvaobhadda. Then being born in 'Sohamma' and then in 'Mahāvideha', Anjū's soul will be finally liberated.

(ii) सुहविवाग.

Like दुहविवाग, the second part सुहविवाग also contains 10 stories. But unlike the former, सुहविवाग, as the name indicates, narrates stories of persons rewarded for good acts done in their previous lives. Excepting the names of persons and places etc., all the 10 stories in this part are exactly similar to each other. The text gives only the first story–that of Subāhu–in full and deals with the rest merely in outline, leaving the details to be supplied by such expressions as 'जहा सुबाहुस्स' or 'सव्वं जहा सुबाहुस्स.' The summary of the first story only is therefore given below:–

The story of Subāhu.

In Hatthisīsa there ruled a King named Adīnsattu who had a son named Subāhu. When once Mahāvīr visited the town prince Subāhu paid his respects to him. Listening to Mahāvīra's sermon Subāhu accepted the vows of a householder.

Impressed by Subāhu's princely splendour Gautama asks Mahāvīra what Subāhu had done in his previous life to deserve it, to which Mahāvīra replied:—" Once there lived in Hatthināpur a householder named Sumuha. One day he offered pure food, with the best intention, to a monk named Sudatta at the time of his breaking a monthly fast. As a result he is born as prince Subāhu. "

One day while engaged in meditation Subāhu thought of renouncing wordly life. Knowing this by his superior knowledge Mahāvīr returned to Hatthināpur in the course of his wanderings and took Subāhu under his Order. Leading a life of hard penance, after death, Subāhu was born in the Sohamma heaven.

Then after taking many births in heaven and as a human being alternately, he will be born in a rich family in Mahāvideha; and in this life he will be finally liberated.

॥ विवागसुयं ॥



पढमे सुयक्खन्धे।

I मियापुत्ते।

१. तेणं कालेणं तेणं समएणं चम्पा नामं नयरी होत्था। वण्णओ। पुण्णभद्दे चेइए ॥

२. तेणं कालेणं तेणं समएणं समणस्स भगवओ महावीरस्स अन्तेवासी अज्जसुहम्मे नामं अणगारे जाइसंपन्ने, वण्णओ, चउद्दसपुव्वी चउनाणोवगए पञ्चहिं अणगारसएहिं सद्धिं संपरिवुडे पुव्वाणुपुव्विं, जाव जेणेव पुण्णभद्दे चेइए, अहापडिरूवं जाव विहरइ। परिसा निग्गया। धम्मं सोच्चा निसम्म जामेव दिसिं पाउब्भूया तामेव दिसिं पडिगया ॥

३. तेणं कालेणं तेणं समएणं अज्जसुहम्मअन्तेवासी अज्जजम्बूनामं अणगारे सत्तुस्सेहे, जहा गोयमसामी तहा, जाव झाणकोट्ठो विहरइ। तए णं अज्जजम्बू नामं अणगारे जायसड्ढे जाव जेणेव अज्जसुहम्मे अणगारे तेणेव उवागए तिक्खुत्तो आयाहिणपयाहिणं करेइ, २ वन्दइ, नमंसइ, २ जाव पज्जुवासइ, २ एवं वयासी—"जइ णं, भन्ते, समणेणं भगवया महावीरेणं जाव संपत्तेणं दसमस्स अङ्गस्स पण्हावागरणाणं अयमट्ठे पन्नत्ते, एक्कारसमस्स णं, भन्ते, अङ्गस्स विवागसुयस्स समणेणं जाव संपत्तेणं के अट्ठे पन्नत्ते?" ॥

४. तए णं अज्जसुहम्मे अणगारे जम्बुं अणगारं एवं वयासी—"एवं खलु, जम्बू, समणेणं जाव संपत्तेणं एक्कारसमस्स अङ्गस्स विवागसुयस्स

दो सुयक्खन्धा पन्नत्ता । तं जहा—दुहविवागा य सुहविवागा य" । "जइ णं, भन्ते, समणेणं जाव संपत्तेणं एक्कारसमस्स अङ्गस्स विवाग-सुयस्स दो सुयक्खन्धा पन्नत्ता । तं जहा—दुहविवागा य सुहविवागा य, पढमस्स णं, भन्ते, सुयक्खन्धस्स दुहविवागाणं समणेणं जाव संपत्तेणं कइ अज्झयणा पन्नत्ता?" ॥

५. तए णं अज्जसुहम्मे अणगारे जम्बुं अणगारं एवं वयासी—"एवं खलु, जम्बू, समणेणं....आइगरेणं तित्थगरेण जाव संपत्तेणं दुह-विवागाणं दस अज्झयणा पन्नत्ता, तं जहा—

मियापुत्ते य उज्झियए अभग्ग सगडे वहस्सई नन्दी ।
उम्बर सोरियदत्ते य देवदत्ता य अञ्जू य ॥ १ ॥"

६. "जइ णं, भन्ते, समणेणं....आइगरेणं तित्थगरेण जाव संपत्तेणं दुहविवागाणं दस अज्झयणा पन्नत्ता । तं जहा—मियापुत्ते य जाव अञ्जू य, पढमस्स णं, भन्ते, अज्झयणस्स दुहविवागाणं समणेणं जाव संपत्तेणं के अट्ठे पन्नत्ते?" तए णं से सुहम्मे अणगारे जम्बुं अणगारं एवं वयासी—"एवं खलु, जम्बू" ॥

७. तेणं कालेणं तेणं समएणं मियग्गामे नामं नयरे होत्था । वण्णओ । तस्स णं मियग्गामस्स नयरस्स बहिया उत्तरपुरत्थिमे दिसीभाए चन्दणपायवे नामं उज्जाणे होत्था सव्वोउय....। वण्णओ । तत्थ णं सुहम्मस्स जक्खस्स जक्खाययणे होत्था चिराईए जहा पुण्णभद्दे ॥

८. तत्थ णं मियग्गामे नयरे विजए नामं खत्तिए राया परिवसइ । वण्णओ । तस्स णं विजयस्स खत्तियस्स मिया नामं देवी होत्था अहीण...। वण्णओ । तस्स णं विजयस्स खत्तियस्स पुत्ते मियाए देवीए अत्तए मियापुत्ते नामं दारए होत्था जाइअन्धे जाइमूए जाइबहिरे जाइपङ्गुले हुंडे य वायव्वे य । नत्थि णं तस्स दारगस्स हत्था वा पाया वा कण्णा वा अच्छी वा नासा वा । केवलं से तेसिं अङ्गोवङ्गाणं आगिई आगिइ-

मेत्ते । तए णं सा मिया देवी तं मियापुत्तं दारगं रहस्सियंसि भूमिघरंसि रहस्सिएणं भत्तपाणेणं पडिजागरमाणी २ विहरइ ॥

९. तत्थ णं मियग्गामे नयरे एगे जाइअन्धे पुरिसे परिवसइ । से णं एगेणं सचक्खुएणं पुरिसेणं पुरओदण्डएणं पगड्ढिज्जमाणे २ फुट्ट-हडाहडसीसे मच्छियाचडगरपहकरेणं अन्निज्जमाणमग्गे मियग्गामे नयरे गेहे गेहे कालुणवडियाए वित्तिं कप्पेमाणे विहरइ ॥

१०. तेणं कालेणं तेणं समएणं समणे भगवं महावीरे जाव समो-सरिए जाव परिसा निग्गया । तए णं से विजए खत्तिए इमीसे कहाए लद्धट्ठे समाणे, जहा कूणिए तहा, निग्गए जाव पज्जुवासइ ॥

११. तए णं से जाइअन्धे पुरिसे तं महया जणसद्दं जाव सुणेत्ता तं पुरिसं एवं वयासी—" किं णं, देवाणुप्पिया, अज्ज मियग्गामे नयरे इन्दमहे इ वा जाव निग्गच्छइ ? " तए णं से पुरिसे तं जाइअन्धपुरिसं एवं वयासी—" नो खलु, देवाणुप्पिया, इन्दमहे इ वा जाव निग्ग-च्छइ । एवं खलु, देवाणुप्पिया, समणे जाव विहरइ, तए ण एए जाव निग्गच्छन्ति " तए णं से अन्धपुरिसे तं पुरिसं एवं वयासी— " गच्छामो णं देवाणुप्पिया, अम्हे वि समणं भगवं जाव पज्जुवासामो " । तए णं से जाइअन्धे पुरिसे तेणं पुरओदण्डएणं पुरिसेणं पगड्ढिज्जमाणे २ जेणेव समणे भगवं महावीरे तेणेव उवागए तिक्खुत्तो आयाहिणपयाहिणं करेइ, २ वन्दइ नमंसइ, २ जाव पज्जुवासइ । तए णं समणे भगवं महावीरे विजयस्स खत्तियस्स तीसे य ...धम्ममाइक्खइ, जाव परिसा पडिगया, विजए वि गए ॥

१२. तेणं कालेणं तेणं समएणं समणस्स भगवओ महावीरस्स जेट्ठे अन्तेवासी इन्दभूई नामं अणगारे जाव विहरइ । तए णं से भगवं गोयमे तं जाइअन्धपुरिसं पासइ । २ जायसड्ढे जाव एवं वयासी— " अत्थि णं, भन्ते, केइ पुरिसे जाइअन्धे जाइअन्धारूवे ? " " हन्ता

अत्थि"। "कहं णं, भन्ते, से पुरिसे जाइअन्धे जाइअन्धारूवे ?" "एवं खलु, गोयमा। इहेव मियग्गामे नयरे विजयस्स खत्तियस्स पुत्ते मियादेवीए अत्तए मियापुत्ते नामं दारए जाइअन्धे जाइअन्धारूवे। नत्थि णं तस्स दारगस्स जाव आगिइमेत्ते। तए ण सा मियादेवी जाव पडिजागरमाणी २ विहरइ"। तए णं से भगवं गोयमे समणं भगवं महावीरं वन्दइ नमंसइ, २ एवं वयासी—"इच्छामि णं, भन्ते, अहं तुब्भेहिं अब्भणुन्नाए समाणे मियापुत्तं दारगं पासित्तए"। "अहासुहं, देवाणुप्पिया"॥

१३. तए णं से भगवं गोयमे समणेणं भगवया महावीरेणं अब्भणुन्नाए समाणे हट्ठतुट्ठे समणस्स भगवओ महावीरस्स अन्तियाओ पडिनिक्खमइ, २ अतुरियं जाव सोहेमाणे जेणेव मियग्गामे नयरे तेणेव उवागच्छइ, २ मियग्गामं नयरं मज्झंमज्झेणं जेणेव मियादेवीए गिहे तेणेव उवागए॥

१४. तए णं सा मियादेवी भगवं गोयमं एज्जमाणं पासइ, २ हट्ठतुट्ठ जाव एवं वयासी—"संदिसन्तु णं, देवाणुप्पिया, किमागमणप्पओयणं"। तए णं से भगवं गोयमे मियादेविं एवं वयासी—"अहं णं, देवाणुप्पिए, तव पुत्तं पासिउं हव्वमागए"। तए णं सा मियादेवी मियापुत्तस्स दारगस्स अणुमग्गजायए चत्तारि पुत्ते सव्वालंकारविभूसिए करेइ, २ भगवओ गोयमस्स पाएसु पाडेइ, २ एवं वयासी—"एए णं, भन्ते, मम पुत्ते पासह"॥

१५. तए णं से भगवं गोयमे मियादेविं एवं वयासी—"नो खलु, देवाणुप्पिए, अहं एए तव पुत्ते पासिउं हव्वमागए। तत्थ णं जे से तव जेट्ठे मियापुत्ते दारए जाइअन्धे जाइअन्धारूवे, जं णं तुमं रहस्सियंसि भूमिघरंसि रहस्सिएणं भत्तपाणेणं पडिजागरमाणी २ विहरसि, तं णं अहं पासिउं हव्वमागए"। तए णं सा मियादेवी भगवं गोयमं एवं

वयासी—" से के णं, गोयमा, से तहारूवे, नाणी वा तवस्सी वा जेणं तव एसमट्ठे मम ताव रहस्सीकए तुब्भं हव्वमक्खाए जओ णं तुब्भे जाणह ?" तए णं भगवं गोयमे मियादेविं एवं वयासी—" एवं खलु, देवाणुप्पिए, मम धम्मायरिए समणे भगवं महावीरे, जओ णं अहं जाणामि "

१६. जावं च णं मियादेवी भगवया गोयमेण सद्धिं एयमट्ठं संलवइ, तावं च णं मियापुत्तस्स दारगस्स भत्तवेला जाया यावि होत्था। तए णं सा मियादेवी भगवं गोयमं एवं वयासी—" तुब्भे णं, भन्ते, इहं चेव चिट्ठह, जा णं अहं तुब्भं मियापुत्तं दारगं उवदंसेमि " त्ति कट्टु जेणेव भत्तपाणघरे तेणेव उवागच्छइ, २ वत्थपरियट्टयं करेइ, २ कट्ठसगडियं गिण्हइ, २ विउलस्स असणपाणखाइमसाइमस्स भरेइ, २ तं कट्ठसगडियं अणुकड्ढमाणी २ जेणामेव भगवं गोयमे तेणेव उवागच्छइ, २ भगवं गोयमं एवं वयासी—" एह णं तुब्भे, भन्ते, मम अणुगच्छह, जा णं अहं तुब्भं मियापुत्तं दारगं उवदंसेमि "। तए णं से भगवं गोयमे मियादेविं पिट्ठओ समणुगच्छइ ॥

१७. तए णं सा मियादेवी तं कट्ठसगडियं अणुकड्ढमाणी २ जेणेव भूमिघरे तेणेव उवागच्छइ, २ चउप्पुडेणं वत्थेणं मुहं बन्धेइ। मुहं बन्धमाणी भगवं गोयमं एवं वयासी—" तुब्भे वि णं, भन्ते, मुहपोत्तियाए मुहं बन्धह "। तए णं से भगवं गोयमे मियादेवीए एवं वुत्ते समाणे मुहपोत्तियाए मुहं बन्धेइ ॥

१८. तए णं सा मियादेवी परंमुही भूमिघरस्स दुवारं विहाडेइ। तए णं गन्धे निग्गच्छइ। से जहानामए अहिमडे इ वा सप्पकडेवरे इ वा जाव तओ वि य णं अणिट्ठतराए चेव जाव गन्धे पन्नत्ते। तए णं से मियापुत्ते दारए तस्स विउलस्स असणपाणखाइमसाइमस्स गन्धेणं अभिभूए समाणे तंसि विउलंसि असणपाणखाइमसाइमंसि मुच्छिए.... तं विउलं असण ४ आसएणं आहारेइ, २ खिप्पामेव विद्धंसेइ, २ तओ

पच्छा पूयत्ताए य सोणियत्ताए य परिणामेइ, तं पि य णं पूयं च सोणियं च आहारेइ ॥

१९. तए णं भगवओ गोयमस्स तं मियापुत्तं दारगं पासित्ता अयमेयारूवे अज्झत्थिए ५ समुप्पज्जित्था—"अहो णं इमे दारए पुरापोराणाणं दुच्चिण्णाणं दुप्पडिक्कन्ताणं असुभाणं पावाणं कडाणं कम्माणं पावगं फलवित्तिविसेसं पच्चणुभवमाणे विहरइ । न मे दिट्ठा नरगा वा नेरइया वा । पच्चक्खं खलु अयं पुरिसे नरगपडिरूवियं वेयणं वेयइ" त्ति कट्टु मियं देविं आपुच्छइ, २ मियाए देवीए गिहाओ पडिनिक्खमइ, २ मियग्गामं नयरं मज्झंमज्झेणं निग्गच्छइ, २ जेणेव समणे भगवं महावीरे तेणेव उवागच्छइ, २ समणं भगवं महावीरं तिक्खुत्तो आयाहिणपयाहिणं करेइ, २ वन्दइ नमंसइ, २ एवं वयासी—"एवं खलु अहं तुब्भेहिं अब्भणुन्नाए समाणे मियग्गामं नयरं मज्झंमज्झेणं अणुप्पविसामि, २ जेणेव मियाए देवीए गिहे तेणेव उवागए । तए णं सा मियादेवी ममं एज्जमाणं पासइ, २ हट्ठा, तं चेव सव्वं जाव, पूयं च सोणियं च आहारेइ । तए णं मम इमे अज्झत्थिए—'अहो णं इमे दारए पुरा जाव विहरइ' । से णं, भन्ते, पुरिसे पुव्वभवे के आसी?....कयरंसि गामंसि वा नयरंसि वा? किं वा दच्चा किं वा भोच्चा किं वा समायरित्ता केसिं वा पुरा जाव विहरइ?" "गोयमा" इ समणे भगवं गोयमं एवं वयासी—"एवं खलु, गोयमा" ॥

२०. तेणं कालेणं तेणं समएणं इहेव जम्बुद्दीवे दीवे भारहे वासे सयदुवारे नामं नयरे होत्था रिद्धत्थिमिय । वण्णओ । तत्थ णं सयदुवारे नयरे धणवई नामं राया होत्था । वण्णओ । तस्स णं सयदुवारस्स नयरस्स अदूरसामन्ते दाहिणपुरत्थिमे दिसीभाए विजयवद्धमाणे नामं खेडे होत्था रिद्धत्थिमियसमिद्धे । तस्स णं विजयवद्धमाणस्स खेडस्स पञ्च गामसयाइं आभोए यावि होत्था । तत्थ णं विजयवद्धमाणे खेडे इक्काई नामं रट्ठकूडे

होत्था अहम्मिए जाव दुप्पडियाणन्दे । से णं इक्काई रट्ठकूडे विजयवद्ध-
माणस्स खेडस्स पञ्चण्हं गामसयाणं आहेवच्चं जाव पालेमाणे विहरइ ॥

२१. तए णं से इक्काई विजयवद्धमाणस्स खेडस्स पञ्च गामसयाइं
बहूहिं करेहि य भरेहि य विद्धीहि य उक्कोडाहि य पराभवेहि य देज्जेहि
य भेज्जेहि य कुन्तेहि य लंछपोसेहि य आलीवणेहि य पन्थकोट्टेहि य
ओवीलेमाण २ विहम्मेमाणे २ तज्जेमाणे २ तालेमाणे २ निद्धणे करे-
माणे २ विहरइ । तए णं से इक्काई रट्ठकूडे विजयवद्धमाणस्स खेडस्स
बहूणं राईसरतलवरमाडंवियकोडुम्बियसेट्ठिसत्थवाहाणं अन्नेसिं च बहूणं
गामेल्लगपुरिसाणं बहूसु कज्जेसु य कारणेसु य मन्तेसु य गुज्झेसु य
निच्छएसु य ववहारेसु य सुणमाणे भणइ 'न सुणेमि', असुणमाणे
भणइ 'सुणेमि'। एवं पस्समाणे भासमाणे गिण्हमाणे जाणमाणे ।
तए णं से इक्काई रट्ठकूडे एयकम्मे एयप्पहाणे एयविज्जे एयसमायारे
सुबहु पावकम्म कलिकलुसं समज्जिणमाणे विहरइ ॥

२२. तए णं तस्स इक्काइयस्स रट्ठकूडस्स अन्नया कयाइ सरीरगंसि
जमगसमगमेव सोलस रोगायङ्का पाउब्भूया । तं जहा—

> सासे कासे जरे दाहे कुच्छिसूले भगंदरे ।
> अरिसा अजीरए दिट्ठीमुद्धसूले अकारए ।
> अच्छिवेयणा कण्णवेयणा कण्डू उयरे कोढे ॥

तए णं से इक्काई रट्ठकूडे सोलसहिं रोगायङ्केहिं अभिभूए
समाणे कोडुम्बियपुरिसे सद्दावेइ, २ एवं वयासी—"गच्छह णं तुब्भे,
देवाणुप्पिया, विजयवद्धमाणे खेडे सिंघाडगतिगचउक्कचच्चरमहापहपहेसु
महया महया सद्देण उग्घोसेमाणा २ एवं वयह—'इहं खलु, देवाणुप्पिया,
इक्काईरट्ठकूडस्स सरीरगंसि सोलस रोगायङ्का पाउब्भूया । तं जहा—सासे
कासे जरे जाव कोढे । तं जो णं इच्छइ, देवाणुप्पिया, वेज्जो वा वेज्जपुत्तो
वा जाणओ वा जाणयपुत्तो वा तेगिच्छी वा तेगिच्छिपुत्तो वा इक्काईरट्ठ-

कूडस्स तेसिं सोलसण्हं रोगायङ्काणं एगमवि रोगायङ्कं उवसामित्तए, तस्स णं इक्काई रट्ठकूडे विउलं अत्थसंपयाणं दलयइ। दोच्चं पि तच्चं पि उग्घोसेह, एयमाणत्तियं पच्चप्पिणह"। तए णं ते कोडुम्बियपुरिसा जाव पच्चप्पिणन्ति ॥

२३. तए णं विजयवद्धमाणे खेडे इमं एयारूवं उग्घोसणं सोच्चा निसम्म बहवे वेज्जा य ६ सत्थकोसहत्थगया सएहिन्तो २ गिहेहिन्तो पडिनिक्खमन्ति, २ विजयवद्धमाणस्स खेडस्स मज्झंमज्झेणं जेणेव इक्काईरट्ठकूडस्स गिहे तेणेव उवागच्छन्ति, २ इक्काईरट्ठकूडस्स सरीरगं परामुसन्ति, २ तेसिं रोगाणं निदाणं पुच्छन्ति, २ बहूहिं अब्भङ्गेहि य उव्वट्टणेहि य सिणेहपाणेहि य वमणेहि य विरेयणेहि य अवद्दहणाहि य अवण्हाणेहि य अणुवासणाहि य वत्थिकम्मेहि य निरूहेहि य सिरावेहेहि य तच्छणेहि य पच्छणेहि य सिरोवत्थीहि य तप्पणाहि य पुडपागेहि य छल्लीहि य मूलेहि य कन्देहि य पत्तेहि य पुप्फेहि य फलेहि य बीएहि य सिलियाहि य गुलियाहि य ओसहेहि य भेसज्जेहि य इच्छन्ति तेसिं सोलसण्हं रोगायङ्काणं एगमवि रोगायङ्कं उवसमावित्तए, नो चेव णं संचाएन्ति उवसामित्तए। तए णं ते बहवे वेज्जा य वेज्जपुत्ता य जाहे नो संचाएन्ति तेसिं सोलसण्हं रोगायङ्काणं एगमवि रोगायङ्कं उवसामित्तए, ताहे सन्ता तन्ता परितन्ता जामेव दिसिं पाउब्भूया तामेव दिसिं पडिगया ॥

२४. तए णं इक्काई रट्ठकूडे वेज्जेहि य ६ पडियाइक्खिए परियारगपरिचत्ते निविण्णोसहभेसज्जे सोलसरोगायङ्केहिं अभिभूए समाणे रज्जे य रट्ठे य जाव अन्तेउरे य मुच्छिए रज्जं च रट्ठं च आसाएमाणे पत्थेमाणे पीहेमाणे अभिलसमाणे अट्टदुहट्टवसट्टे अड्ढाइज्जाइं वाससयाइं परमाउयं पालइत्ता कालमासे कालं किच्चा इमीसे रयणप्पभाए पुढवीए उक्कोसेणं सागरोवमट्ठिइएसु नेरइएसु नेरइयत्ताए उववन्ने। से णं तओ अणन्तरं

उव्वट्टित्ता इहेव मियग्गामे नयरे विजयस्स खत्तियस्स मियाए देवीए कुच्छिसि पुत्तत्ताए उववन्ने ॥

२५. तए णं तीसे मियाए देवीए सरीरे वेयणा पाउब्भूया उज्जला जाव दुरहियासा । जप्पभिइं च णं मियापुत्ते दारए मियाए देवीए कुच्छिसि गब्भत्ताए उववन्ने, तप्पभिइं च णं मियादेवी विजयस्स अणिट्ठा अकन्ता अप्पिया अमणुन्ना अमणामा जाया यावि होत्था ॥

२६. तए णं तीसे मियाए देवीए अन्नया कयाइ पुव्वरत्तावरत्तकाल-समयंसि कुडुम्बजागरियाए जागरमाणीए इमे एयारूवे अज्झत्थिए जाव समुप्पज्जित्था—"एवं खलु अहं विजयस्स खत्तियस्स पुव्विं इट्ठा ६ धेज्जा वेसासिया अणुमया आसी । जप्पभिइं च णं मम इमे गब्भे कुच्छिसि गब्भत्ताए उववन्ने, तप्पभिइ च णं अहं विजयस्स खत्तियस्स अणिट्ठा जाव अमणामा जाया यावि होत्था, निच्छइ णं विजए खत्तिए मम नामं वा गोयं वा गिण्हित्तए वा किमङ्ग पुण दंसणं वा परिभोगं वा । तं सेयं खलु मम एयं गब्भं बहूहिं गब्भसाडणाहि य पाडणाहि य गालणाहि य मारणाहि य साडित्तए वा ४, एवं संपेहेइ, २ बहूणि खाराणि य कडुयाणि य तूवराणि य गब्भसाडणाणि य खायमाणी य पीयमाणी य इच्छइ तं गब्भं साडित्तए वा ४, नो चेव णं से गब्भे सडइ वा ४ । तए णं सा मियादेवी जाहे नो संचाएइ तं गब्भं साडित्तए वा ४, ताहे सन्ता तन्ता परितन्ता अकामिया असयंवसा तं गब्भं दुहंदुहेणं परिवहइ ॥

२७. तस्स णं दारगस्स गब्भगयस्स चेव अट्ठ नालीओ अब्भिन्त-रप्पवहाओ, अट्ठ नालीओ बाहिरप्पवहाओ, अट्ठ पूयप्पवहाओ, अट्ठ सोणियप्पवहाओ, दुवे दुवे कण्णन्तरेसु, दुवे दुवे अच्छिअन्तरेसु, दुवे नक्कन्तरेसु, दुवे दुवे धमणिअन्तरेसु अभिक्खणं अभिक्खणं पूयं च सोणियं च परिसवमाणीओ २ चेव चिट्ठन्ति । तस्स णं दारगस्स गब्भ-गयस्स चेव अग्गिए नामं वाही पाउब्भूए । जे णं से दारए आहारेइ, से

णं खिप्पामेव विद्धंसमागच्छइ, पूयत्ताए सोणियत्ताए य परिणमइ, तं पि य से पूयं च सोणियं च आहारेइ ॥

२८. तए णं सा मियादेवी अन्नया कयाइ नवण्हं मासाणं बहुपुण्णाणं दारगं पयाया जाइअन्धे जाव आगिइमेत्ते । तए णं सा मियादेवी तं दारगं हुंडं अन्धारूवं पासइ, २ भीया ४ अम्मधाइं सद्दावेइ, २ एवं वयासी– "गच्छह णं, देवाणुप्पिया, तुमं एयं दारगं एगन्ते उक्कुरुडियाए उज्झाहि"। तए णं सा अम्मधाई मियादेवीए "तह"त्ति एयमट्ठं पडिसुणेइ, २ जेणेव विजए खत्तिए तेणेव उवागच्छइ, २ करयलपरिग्गहियं.... एवं वयासी–"एवं खलु, सामी, मियादेवी नवण्हं मासाणं....जाव आगिइमेत्ते । तए णं सा मियादेवी तं हुंडं अन्धारूवं पासइ, २ भीया तत्था उव्विग्गा संजायभया ममं सद्दावेइ, २ एवं वयासी–'गच्छह णं तुब्भे, देवाणुप्पिया, एयं दारगं एगन्ते उक्कुरुडियाए उज्झाहि'। तं संदिसह णं, सामी, तं दारगं अहं एगन्ते उज्झामि उदाहु मा" ॥

२९. तए णं से विजए खत्तिए तीसे अम्मधाईए अन्तिए एयमट्ठं सोच्चा निसम्म तहेव संभन्ते उट्ठाए उट्ठेइ, २ जेणेव मियादेवी तेणेव उवागच्छइ, २ मियादेविं एवं वयासी–"देवाणुप्पिया, तुब्भं पढमं गब्भे। तं जइ णं तुब्भे एयं एगन्ते उक्कुरुडियाए उज्झसि, तओ णं तुब्भं पया नो थिरा भविस्सइ । तो णं तुमं एयं दारगं रहस्सियगंसि भूमिघरंसि रहस्सिएणं भत्तपाणेणं पडिजागरमाणी विहराहि, तो णं तुब्भं पया थिरा भविस्सइ" । तए णं सा मियादेवी विजयस्स खत्तियस्स "तह"त्ति एयमट्ठं विणएणं पडिसुणेइ, २ तं दारगं रहस्सियंसि भूमिघरंसि रहस्सिएणं भत्तपाणेणं पडिजागरमाणी विहरइ ॥

३०. एवं खलु, गोयमा, मियापुत्ते दारए पुरापोराणाणं जाव पच्चणुभवमाणे विहरइ" ॥

३१. "मियापुत्ते णं, भन्ते, दारए इओ कालमासे कालं किच्चा कहिं गमिहिइ, कहिं उववज्जिहिइ?" "गोयमा, मियापुत्ते दारए छव्वीसं

वासाइं परमाउयं पालइत्ता कालमासे कालं किच्चा इहेव जम्बुद्दीवे दीवे भारहे वासे वेयड्ढगिरिपायमूले सीहकुलंसि सीहत्ताए पच्चायाहिइ । से णं तत्थ सीहे भविस्सइ अहम्मिए जाव साहसिए, सुबहुं पावं जाव समज्जिणइ, २ कालमासे कालं किच्चा इमीसे रयणप्पभाए पुढवीए उक्कोससागरोवम-ट्ठिइएसु जाव उववज्जिहिइ । से णं तओ अणन्तरं उव्वट्टित्ता सरीसवेसु उववज्जिहिइ । तत्थ णं कालं किच्चा दोच्चाए पुढवीए उक्कोसेणं तिण्णि सागरोवमाइं....। से णं तओ अणन्तरं उव्वट्टित्ता पक्खीसु उववज्जिहिइ । तत्थ वि कालं किच्चा तच्चाए पुढवीए सत्त सागरोवमाइं....। से णं तओ सीहेसु य...., तयाणन्तरं चोत्थीए उरगो, पञ्चमीए इत्थी...., छट्ठीए मणुया....,अहे सत्तमीए । तओ अणन्तरं उव्वट्टित्ता से जाइं इमाइं जलयर-पञ्चिन्दियतिरिक्खजोणियाणं मच्छकच्छवगाहमगरसुंसुमाराईणं अड्ढतेरस जाइकुलकोडिजोणिपमुहसयसहस्साइं....। तत्थ णं एगमेगंसि जोणिविहा-णंसि अणेगसयसहस्सखुत्तो उद्दाइत्ता २ तत्थ भुज्जो २ पच्चायाइस्सइ । से णं तओ उव्वट्टित्ता....,एवं चउपएसु उरपरिसप्पेसु भुयपरिसप्पेसु खहयरेसु चउरिन्दिएसु तेइन्दिएसु बेइन्दिएसु वणप्फइएसु कडुयरुक्खेसु कडुयदु-द्धिएसु वाउ तेउ आउ पुढवी अणेगसयसहस्सखुत्तो....। से णं तओ अणन्तरं उव्वट्टित्ता सुपइट्ठपुरे नयरे गोणत्ताए पच्चायाहिइ । से णं तत्थ उम्मुक्कबालभावे अन्नया कयाइ पढमपाउसंसि गङ्गाए महानईए खलीणमट्टियं खणमाणे तडीए पेल्लिए समाणे कालगए तत्थेव सुपइट्ठपुरे नयरे सेट्ठिकुलंसि पुमत्ताए पच्चायाइस्सइ । से णं तत्थ उम्मुक्कबालभावे जोव्वणगमणुप्पत्ते तहारूवाणं थेराणं अन्तिए धम्मं सोच्चा निसम्म मुण्डे भवित्ता अगाराओ अणगारियं पव्वइस्सइ । से णं तत्थ अणगारे भविस्सइ ईरियासमिए जाव बम्भयारी । से णं तत्थ बहूइं वासाइं सामण्णपरियागं पाउणित्ता आलो-इयपडिक्कन्ते समाहिपत्ते कालमासे कालं किच्चा सोहम्मे कप्पे देवत्ताए उववज्जिहिइ । से णं तओ अणन्तरं चयं चइत्ता महाविदेहे वासे जाइं कुलाइं भवन्ति अड्ढाइं....,जहा दढपइन्ने, सा चेव वत्तव्वया, कलाओ,

जाव सिज्झिहिइ ५॥ एवं खलु, जम्बू, समणेणं भगवया महावीरेणं जाव संपत्तेणं दुहविवागाणं पढमस्स अज्झयणस्स अयमट्ठे पन्नत्ते त्ति बेमि " ॥

II उज्झियए ।

३२. " जइ णं, भन्ते, समणेणं जाव संपत्तेणं दुहविवागाणं पढमस्स अज्झयणस्स अयमट्ठे पन्नत्ते, दोच्चस्स णं, भन्ते, अज्झयणस्स दुहविवागाणं समणेणं जाव संपत्तेणं के अट्ठे पन्नत्ते? " " तए णं से सुहम्मे अणगारे जम्बुं अणगारं एवं वयासी--" एवं खलु, जम्बू " ॥

३३. तेणं कालेणं तेणं समएणं वाणियगामे नामं नयरं होत्था रिद्धत्थिमियसमिद्धे । तस्स णं वाणियगामस्स उत्तरपुरत्थिमे दिसीभाए दूईपलासे नामं उज्जाणे होत्था । तत्थ णं दूईपलासे सुहम्मस्स जक्खस्स जक्खाययणे होत्था तत्थ णं वाणियगामे मित्ते नामं राया होत्था । वण्णओ । तस्स णं मित्तस्स रन्नो सिरी नामं देवी होत्था । वण्णओ ॥

३४. तत्थ णं वाणियगामे कामज्झया नामं गणिया होत्था अहीण जाव सुरूवा बावत्तरिकलापण्डिया चउसट्ठिगणियागुणोववेया एगूणतीस-विसेसे रममाणी एक्कवीसरइगुणप्पहाणा बत्तीसपुरिसोवयारकुसला नवङ्गसु-त्तपडिबोहिया अट्ठारसदेसीभासाविसारया सिंगारागारचारुवेसा गीयरइगन्ध-व्वनट्टकुसला संगयगय सुन्दरथण ऊसियज्झया सहस्सलम्भा विदिण्णछत्त-चामरवालवीयणीया कण्णीरहप्पयाया यावि होत्था, बहूणं गणियासहस्साणं आहेवच्चं जाव विहरइ ॥

३५. तत्थ णं वाणियगामे विजयमित्ते नामं सत्थवाहे परिवसइ अड्ढे....। तस्स णं विजयमित्तस्स सुभद्दा नामं भारिया होत्था अहीण...। तस्स णं विजयमित्तस्स पुत्ते सुभद्दाए भारियाए अत्तए उज्झियए नामं दारए होत्था अहीण जाव सुरूवे ॥

३६. तेणं कालेणं तेणं समएणं समणे भगवं महावीरे समोसढे परिसा निग्गया । राया जहा कूणिओ तहा निग्गओ । धम्मो कहिओ । परिसा पडिगया राया य गओ ॥

३७. तेणं कालेणं तेणं समएणं समणस्स भगवओ महावीरस्स जेट्ठे अन्तेवासी इन्दभूई नामं अणगारे जाव लेस्से छट्ठंछट्ठेणं, जहा पन्नत्तीए, पढम जाव जेणेव वाणियगामे नयरे तेणेव उवागच्छइ, २ उच्चनीय....अडमाणे जेणेव रायमग्गे तेणेव ओगाढे। तत्थ णं वहवे हत्थी पासइ संनद्धबद्धवम्मियगुडियउप्पीलियकच्छे उद्दामियघण्टे नानामणिरयणविविहगेवेज्जउत्तरकञ्चुइज्जे पडिकप्पिए झयपडागवरपञ्चामेलआरूढहत्थारोहे गहियाउहप्पहरणे। अन्ने य तत्थ वहवे आसे पासइ संनद्धबद्धवम्मियगुडिए आविद्धगुडे ओसारियपक्खरे उत्तरकञ्चुइयओचूलमुहचण्डाधरचामरथासगपरिमण्डियकडिए आरूढआसारोहे गहियाउप्पहरणे। अन्ने य तत्थ वहवे पुरिसे पासइ संनद्धबद्धवम्मियकवए उप्पीलियसरासणपट्टिए पिणद्धगेवेज्जे विमलवरबद्धचिन्धपट्टे गहियाउहप्पहरणे। तेसिं च णं पुरिसाणं मज्झगयं पुरिसं पासइ अवओडयबन्धणं उक्कित्तकण्णनासं नेहतुप्पियगत्तं वज्झकक्खडियजुयनियत्थं कण्ठेगुणरत्तमल्लदामं चुण्णगुण्डियगत्तं चुण्णयं वज्झपाणपियं तिलंतिलं चेव छिज्जमाणं कागणिमंसाइं खावियन्तं पावं खक्खरगसएहिं हम्ममाणं अणेगनरनारीसंपरिवुडं चच्चरे चच्चरे खण्डपडहएणं उग्घोसिज्जमाणं। इमं च णं एयारूवं उग्घोसणं पडिसुणेइ—"नो खलु, देवाणुप्पिया, उज्झियगस्स दारगस्स केइ राया वा रायपुत्तो वा अवरज्झइ, अप्पणो से सयाइं कम्माइं अवरज्झन्ति"॥

३८. तए णं से भगवओ गोयमस्स तं पुरिसं पासित्ता इमे अज्झत्थिए ५—"अहो णं इमे पुरिसे जाव नरयपडिरूवियं वेयणं वेएइ" त्ति कट्टु वाणियगामे नयरे उच्चनीयमज्झिमकुलाइं जाव अडमाणे अहापज्जत्तं समुदाणियं गिण्हइ, २ वाणियगामे नयरे मज्झंमज्झेणं जाव पडिदंसेइ, २ समणं भगवं महावीरं वन्दइ नमंसइ, २ एवं वयासी—"एवं खलु अहं, भन्ते, तुब्भेहिं अब्भणुन्नाए समाणे वाणियगामं जाव तहेव वेएइ। से णं, भन्ते, पुरिसे पुव्वभवे के आसी जाव पच्चणुभवमाणे विहरइ?" "एवं खलु, गोयमा"॥

३९. तेणं कालेणं तेणं समएणं इहेव जम्बुद्दीवे दीवे भारहे वासे हत्थिणाउरे नामं नयरे होत्था रिद्ध। तत्थ णं हत्थिणाउरे नयरे सुनन्दे नामं राया होत्था महया....। तत्थ णं हत्थिणाउरे बहुमज्झदेसभाए एत्थ णं महं एगे गोमण्डवए होत्था। अणेगखम्भसयसंनिविट्ठे पासाईए ४। तत्थ णं बहवे नगरगोरूवाणं सणाहा य अणाहा य नगरगावीओ य नगरवसभा य नगरबलीवद्दा य नगरपड्डयाओ य पउरतणपाणिया निब्भया निरुवसग्गा सुहंसुहेणं परिवसन्ति॥

४०. तत्थ णं हत्थिणाउरे नयरे भीमे नामं कूडग्गाहे होत्था अहम्मिए जाव दुप्पडियाणन्दे। तस्स णं भीमस्स कूडग्गाहस्स उप्पला नामं भारिया होत्था अहीण। तए णं सा उप्पला कूडग्गाहिणी अन्नया कयाइ आवन्नसत्ता जाया यावि होत्था। तए णं तीसे उप्पलाए कूडग्गाहिणीए तिण्हं मासाणं बहुपडिपुण्णाणं अयमेयारूवे दोहले पाउब्भूए—"धन्नाओ णं ताओ अम्मयाओ ४ जाव सुलद्धे जम्मजीवियफले, जाओ णं नगरगोरूवाणं सणाहाण य जाव वसभाण य ऊहेहि य थणेहि य वसणेहि य छेप्पाहि य ककुहेहि य वहेहि य कण्णेहि य अच्छीहि य नासाहि य जिब्भाहि य ओट्ठेहि य कम्बलेहि य सोल्लेहि य तलिएहि य भज्जिएहि य परिसुक्केहि य लावणेहि य सुरं च महुं च मेरगं च जाइं च सीहुं च पसन्नं च आसाएमाणीओ विसाएमाणीओ परिभुञ्जेमाणीओ दोहलं विणेन्ति। तं जइ णं अहमवि बहूणं नगर जाव विणिज्जामि" त्ति कट्टु, तंसि दोहलंसि अविणिज्जमाणंसि सुक्का भुक्खा निम्मंसा ओलुग्गसरीरा नित्तेया दीणविमणवयणा पण्डुल्लइयमुहा ओमन्थियनयणवयणकमला जहोइयं पुप्फवत्थगन्धमल्लालंकाराहारं अपरिभुञ्जमाणी करयलमलिय व्व कमलमाला ओहय जाव झियाइ॥

४१. इमं च णं भीमे कूडग्गाहे जेणेव उप्पला कूडग्गाहिणी तेणेव उवागच्छइ, २ ओहय जाव पासइ, एवं वयासी—"किं णं तुमे, देवाणु-

प्पिए, ओहय जाव झियासि ?" तए णं सा उप्पला भारिया भीमं कूडग्गाहं एवं वयासी—"एवं खलु, देवाणुप्पिया, ममं तिण्हं मासाणं बहुपडिपुण्णाणं दोहला पाउब्भूया—'धन्ना णं ताओ जाओ णं बहूणं गोरूवाणं ऊहेहि य जाव लावणेहि य सुरं च ६ आसाएमाणीओ ३ दोहलं विणेन्ति'। तए णं अहं, देवाणुप्पिया, तंसि दोहलंसि अविणिज्जमाणंसि जाव झियामि" ॥

४२. तए णं से भीमे कूडग्गाहे उप्पलं भारियं एवं वयासी—"मा णं तुमं, देवाणुप्पिया, ओहय....झियाहि। अहं णं तहा करिस्सामि जहा णं तव दोहलस्स संपत्ती भविस्सइ"। ताहिं इट्ठाहिं ५ जाव वग्गूहिं समासासेइ। तए णं से भीमे कूडग्गाहे अद्धरत्तकालसमयंसि एगे अबीए संनद्ध जाव पहरणे सयाओ गिहाओ निग्गच्छइ, २ हत्थिणाउरे नयरे मज्झंमज्झेणं जेणेव गोमण्डवे तेणेव उवागए बहूणं नगरगोरूवाणं जाव वसभाण य अप्पेगइयाणं ऊहे छिन्दइ जाव अप्पेगइयाणं कम्बले छिन्दइ, अप्पेगइयाणं अन्नमन्नाणं अङ्गोवङ्गाणं वियङ्गेइ, २ जेणेव सए गिहे तेणेव उवागच्छइ, २ उप्पलाए कूडग्गाहिणीए उवणेइ। तए णं सा उप्पला भारिया तेहिं बहूहिं गोमंसेहि य सोल्लेहि य सुरं च ५ आसाएमाणी तं दोहलं विणेइ। तए णं सा उप्पला कूडग्गाहिणी संपुण्णदोहला संमाणियदोहला विणीयदोहला वोच्छिन्नदोहला संपन्नदोहला तं गब्भं सुहंसुहेणं परिवहइ ॥

४३. तए णं सा उप्पला कूडग्गाहिणी अन्नया कयाइ नवण्हं मासाणं बहुपडिपुण्णाणं दारगं पयाया। तए णं तेणं दारएणं जायमेत्तेणं चेव महया २ सद्देणं विघुट्ठे विसरे आरसिए। तए णं तस्स दारगस्स आरसियसद्दं सोच्चा निसम्म हत्थिणाउरे नयरे बहवे नगरगोरूवा जाव वसभा य भीया....उव्विग्गा सव्वओ समन्ता विप्पलाइत्था। तए णं तस्स दारगस्स अम्मापियरो अयमेयारूवं नामधेज्जं करेन्ति—"जम्हा णं अम्हं इमेणं दारएणं जायमेत्तेणं चेव महया महया चिच्चीसद्देणं विघुट्ठे विस्सरे आर-

सिए, तए णं एयस्स दारगस्स आरसियसद्दं सोच्चा निसम्म हत्थिणाउरे बहवे नागरगोरूवा जाव भीया ४ सव्वओ समन्ता विप्पलाइत्था, तम्हा णं होउ अम्हं दारए गोत्तासए नामेणं" । तए णं से गोत्तासए दारए उम्मुक्कबालभावे जाए यावि होत्था ॥

४४. तए णं से भीमे कूडग्गाहे अन्नया कयाइ कालधम्मुणा संजुत्ते। तए णं से गोत्तासे दारए बहुएणं मित्तनाइनियगसयणसंबन्धिपरियणेणं सार्द्धिं संपरिवुडे रोयमाणे कन्दमाणे विलवमाणे भीमस्स कूडग्गाहस्स नीहरणं करेइ, २ बहूइं लोइयमयकिच्चाइं करेइ । तए णं से सुनन्दे राया गोत्तासं दारयं अन्नया कयाइ सयमेव कूडग्गाहत्ताए ठावेइ । तए णं से गोत्तासे दारए कूडग्गाहे जाए यावि होत्था अहम्मिए जाव दुप्पडियाणन्दे ॥

४५. तए णं से गोत्तासे दारए कूडग्गाहित्ताए कल्लाकल्लिं अद्धरत्तियकालसमयंसि एगे अबीए संनद्धबद्धकवए जाव गहियाउहप्पहरणे सयाओ गिहाओ निग्गच्छइ, २ जेणेव गोमण्डवे तेणेव उवागच्छइ, २ बहूणं नगरगोरूवाणं सणाहाण य जाव वियङ्गेइ, २ जेणेव सए गेहे तेणेव उवागए । तए णं से गोत्तासे कूडग्गाहे तेहिं बहूहिं गोमंसेहि य सोल्लेहि य....सुरं च ६ आसाएमाणे विसाएमाणे जाव विहरइ । तए णं से गोत्तासे कूडग्गाहे एयकम्मे....सुबहुं पावकम्मं समज्जिणित्ता पञ्चवाससयाइं परमाउयं पालइत्ता अट्टदुहट्टोवगए कालमासे कालं किच्चा दोच्चाए पुढवीए उक्कोसं तिसागरोवमठिइएसु नेरइएसु नेरइयत्ताए उववन्ने ॥

४६. तए णं सा विजयमित्तस्स सत्थवाहस्स सुभद्दा नामं भारिया जायनिंदुया यावि होत्था, जाया जाया दारगा विणिहायमावज्जन्ति । तए णं से गोत्तासे कूडग्गाहे दोच्चाए पुढवीए अणन्तरं उव्वट्टित्ता इहेव वाणियगामे नयरे विजयमित्तस्स सत्थवाहस्स सुभद्दाए भारियाए कुच्छिंसि पुत्तत्ताए उववन्ने । तए णं सा सुभद्दा सत्थवाही अन्नया कयाइ नवण्हं मासाणं बहुपडिपुण्णाणं दारगं पयाया ॥

४७. तए णं सा सुभद्दा सत्थवाही तं दारगं जायमेत्तयं चेव एगन्ते उक्कुरुडियाए उज्झावेइ, २ दोच्चं पि गिण्हावेइ, २ अणुपुव्वेणं सारक्खेमाणी संगोवेमाणी संवड्ढेइ। तए णं तस्स दारगस्स अम्मापियरो ठिइवडियं च चन्दसूरदंसणं च जागरियं च महया इड्ढीसक्कारसमुदएणं करेन्ति। तए णं तस्स दारगस्स अम्मापियरो एक्कारसमे दिवसे निव्वत्ते संपत्ते वारसमे दिवसे इममेयारूवं गोण्णं गुणनिप्फन्नं नामधेज्जं करेन्ति—"जम्हा णं अम्हं इमे दारए जायमेत्तए चेव एगन्ते उक्कुरुडियाए उज्झिए, तम्हा णं होउ अम्हं दारए उज्झियए नामेणं"। तए णं से उज्झियए दारए पञ्चधाईपरिग्गहिए, तं जहा—खीरधाईए मज्जणधाईए मण्डणधाईए कीलावणधाईए अङ्कधाईए, जहा दढपइन्ने, जाव निव्वाघाए गिरिकन्दरमल्लीणे विव चम्पगपायवे सुहंसुहेणं विहरइ॥

४८. तए णं से विजयमित्ते सत्थवाहे अन्नया कयाइ गणिमं च धरिमं च मेज्जं च पारिच्छेज्जं च चउव्विहं भण्डगं गहाय लवणसमुद्दं पोयवहणेण उवागए। तए णं से विजयमित्ते तत्थ लवणसमुद्दे पोयविवत्तीए निव्वुड्डभण्डसारे अत्ताणे असरणे कालधम्मुणा संजुत्ते। तए णं तं विजयमित्तं सत्थवाहं जे जहा बहवे ईसरतलवरमाडंबियकोडुम्बियइब्भसेट्ठिसत्थवाहा लवणसमुद्दे पोयविवत्तीए छूढं निव्वुड्डभण्डसारं कालधम्मुणा संजुत्तं सुणेन्ति, ते तहा हत्थनिक्खेवं च बाहिरभण्डसारं च गहाय एगन्ते अवक्कमन्ति॥

४९. तए णं सा सुभद्दा सत्थवाही विजयमित्तं लवणसमुद्दे पोयविवत्तीए निव्वुड्डभण्डसारं कालधम्मुणा संजुत्तं सुणेइ, २ महया पइसोएणं अप्फुन्ना समाणी परसुनियत्ता विव चम्पगलया धस त्ति धरणीयलंसि सव्वङ्गेण संनिवडिया। तए णं सा सुभद्दा सत्थवाही मुहुत्तन्तरेण आसत्था समाणी बहूहिं मित्त जाव परिवुडा रोयमाणी कन्दमाणी विलवमाणी विजयमित्तसत्थवाहस्स लोइयाइं मयकिच्चाइं करेइ। तए णं सा सुभद्दा

सत्थवाही अन्नया कयाइ लवणसमुद्दोत्तरणं च लच्छिविणासं च पोयविणासं च पइमरणं च अणुचिन्तेमाणी २ कालधम्मुणा संजुत्ता ॥

५०. तए णं ते नगरगुत्तिया सुभद्दं सत्थवाहिं कालगयं जाणित्ता उज्झियगं दारगं सयाओ गिहाओ निच्छुभन्ति, २ तं गिहं अन्नस्स दलयन्ति। तए णं से उज्झियए दारए सयाओ गिहाओ निच्छूढे समाणे वाणियगामे नयरे सिंघाडग जाव पहेसु जूयखेलएसु वेसियाघरेसु पाणागारेसु य सुहंसुहेणं परिवड्ढइ। तए णं से उज्झियए दारए अणोहट्टिए अणिवारिए सच्छन्दमई सइरप्पयारे मज्जप्पसङ्गी चोरजूयवेसदारप्पसङ्गी जाए यावि होत्था। तए णं से उज्झियए अन्नया कयाइ कामज्झयाए गणियाए सद्धिं संपलग्गे जाए यावि होत्था, कामज्झयाए गणियाए सद्धिं विउलाइं उरालाइं माणुस्सगाइं भोगभोगाइं भुञ्जमाणे विहरइ॥

५१. तए णं तस्स विजयमित्तस्स रन्नो अन्नया कयाइ सिरीए देवीए जोणिसूले पाउब्भूए यावि होत्था, नो संचाएइ विजयमित्ते राया सिरीए देवीए सद्धिं उरालाइं माणुस्सगाइं भोगभोगाइं भुञ्जमाणे विहरित्तए। तए णं से विजयमित्ते राया अन्नया कयाइ उज्झियदारयं कामज्झयाए गणियाए गिहाओ निच्छुभावेइ, २ कामज्झयं गणियं अब्भिन्तरियं ठावेइ, २ कामज्झयाए गणियाए सद्धिं उरालाइं भोगभोगाइं भुञ्जमाणे विहरइ॥

५२. तए णं से उज्झियए दारए कामज्झयाए गणियाए गिहाओ निच्छुभेमाणे कामज्झयाए गणियाए मुच्छिए गिद्धे गढिए अज्झोववन्ने अन्नत्थ कत्थइ सुइं च रइं च धिइं च अविन्दमाणे तच्चित्ते तम्मणे तल्लेस्से तदज्झवसाणे तदट्ठोवउत्ते तयप्पियकरणे तब्भावणाभाविए कामज्झयाए गणियाए बहूणि अन्तराणि य छिद्दाणि य विवराणि य पडिजागरमाणे २ विहरइ। तए णं से उज्झियए दारए अन्नया कयाइ कामज्झयं गणियं अन्तरं लब्भेइ, २ कामज्झयाए गणियाए गिहं रहसियं अणुप्पविसइ, २ कामज्झयाए गणियाए सद्धिं उरालाइं माणुस्सगाइं भोगभोगाइं भुञ्जमाणे विहरइ॥

५३. इमं च णं मित्ते राया ण्हाए जाव पायच्छित्ते सव्वालंकारविभूसिए मणुस्सवग्गुरापरिक्खित्ते जेणेव कामज्झयाए गिहे तेणेव उवागच्छइ, २ तत्थ णं उज्झियए दारए कामज्झयाए गणियाए सद्धिं उरालाइं भोगभोगाइं जाव विहरमाणं पासइ, २ आसुरुत्ते ४ तिवलियभिउडिं निडाले साहट्टु उज्झियगं दारगं पुरिसेहिं गिण्हावेइ, २ अट्ठिमुट्ठिजाणुकोप्परपहारसंभग्गमहियगत्तं करेइ, २ अवओडयबन्धणं करेइ, २ एएणं विहाणेणं वज्झं आणावेइ। "एवं खलु, गोयमा, उज्झियए दारए पुरापोराणाणं कम्माणं जाव पच्चणुभवमाणे विहरइ" ॥

५४. "उज्झियए णं, भन्ते, दारए इओ कालमासे कालं किच्चा कहिं गच्छिहिइ, कहिं उववज्जिहिइ?" "गोयमा, उज्झियए दारए पणवीसं वासाइं परमाउयं पालइत्ता अज्जेव तिभागावसेसे दिवसे सूलीभिन्ने कए समाणे कालमासे कालं किच्चा इमीसे रयणप्पभाए पुढवीए नेरइयत्ताए उववज्जिहिइ। से णं तओ अणन्तरं उव्वट्टित्ता इहेव जम्बुद्दीवे दीवे भारहे वासे वेयड्ढगिरिपायमूले वाणरकुलंसि वाणरत्ताए उववज्जिहिइ। से णं तत्थ उम्मुक्कबालभावे तिरियभोगेसु मुच्छिए गिद्धे गढिए अज्झोववन्ने जाए जाए वाणरपेल्लए वहेइ। तं एयकम्मे....कालमासे कालं किच्चा इहेव जम्बुद्दीवे दीवे भारहे वासे इन्दपुरे नयरे गणियाकुलंसि पुत्तत्ताए पच्चायाहिइ। तए णं तं दारयं अम्मापियरो जायमेत्तकं वद्धेहिन्ति, नपुंसगकम्म सिक्खावेहिन्ति। तए णं तस्स दारयस्स अम्मापियरो निव्वत्तबारसाहस्स इमं एयारूवं नामधेज्जं करेन्ति, तं जहा—'होउ णं अम्हं इमे दारए पियसेणे नामं नपुंसए'। तए णं से पियसेणे नपुंसए उम्मुक्कबालभावे जोव्वणगमणुप्पत्ते विन्नयपरिणयमेत्ते रूवेण य जोव्वणेण य लावण्णेण य उक्किट्ठे उक्किट्ठसरीरे भविस्सइ। तए णं से पियसेणे नपुंसए इन्दपुरे नयरे बहवे राईसर जाव पभिईओ बहूहि य विज्जापयोगेहि य मन्तचुण्णेहि य हियउड्डावणाहि य निण्हवणेहि य पण्हवणेहि य वसीकरणेहि य आभियोगिएहि य अभियोगित्ता उरालाइं माणुस्सगाइं भोगभोगाइं भुञ्जमाणे विहरिस्सइ ॥

५५. तए णं से पियसेणे नपुंसए एयकम्मे....सुबहुं पावकम्मं समज्जिणित्ता एक्कवीसं वाससयं परमाउयं पालइत्ता कालमासे कालं किच्चा इमीसे रयणप्पभाए पुढवीए नेरइयत्ताए उववज्जिहिइ। तओ सरीसवेसु, सुंसुमारे, तहेव जाव पुढवि....। से णं तओ अणन्तरं उव्वट्टित्ता इहेव जम्बुद्दीवे दीवे भारहे वासे चम्पाए नयरीए महिसत्ताए पच्चायाहिइ। से णं तत्थ अन्नया कयाइ गोट्ठिल्लएहिं जीवियाओ ववरोविए समाणे तत्थेव चम्पाए नयरीए सेट्ठिकुलंसि पुत्तत्ताए पच्चायाहिइ। से णं तत्थ उम्मुक्कबालभावे तहारूवाणं थेराणं अन्तिए केवलं बोहिं....अणगारे, सोहम्मे कप्पे, जहा, पढमे, जाव अन्तं करेहिइ॥ निक्खेवो॥ २॥

III अभग्गसेणे

५६. तच्चस्स उक्खेवो-"एवं खलु, जम्बू॥

५७. तेणं कालेणं तेणं समएणं पुरिमताले नामं नयरे होत्था रिद्ध। तस्स णं पुरिमतालस्स नयरस्स उत्तरपुरत्थिमे दिसीभाए एत्थ णं अमोहदंसणे उज्जाणे। तत्थ णं अमोहदंसिस्स जक्खस्स जक्खाययणे होत्था। तत्थ णं पुरिमताले महाबले नामं राया होत्था॥

५८. तत्थ णं पुरिमतालस्स नयरस्स उत्तरपुरत्थिमे दिसीभाए देसप्पन्ते अडवी संठिया। एत्थ णं साला नामं अडवीचोरपल्ली होत्था विसमगिरिकन्दरकोलम्बसंनिविट्ठा वंसीकलङ्कपागारपरिक्खित्ता छिन्नसेलविसमप्पवायफरिहोवगूढा अब्भिन्तरपाणीया सुदुल्लभजलपेरन्ता अणेगखण्डी विदियजणदिन्ननिग्गमप्पवेसा सुबहुयस्स वि कुवियस्स जणस्स दुप्पहंसा यावि होत्था॥

५९. तत्थ णं सालाडवीए चोरपल्लीए विजए नामं चोरसेणावई परिवसइ अहम्मिए जाव लोहियपाणी, बहुनयरनिग्गयजसे सूरे दढप्पहारे साहसिए सद्दवेही परिवसइ असिलट्ठिपढममल्ले। से णं तत्थ सालाडवीए चोरपल्लीए पञ्चण्हं चोरसयाणं आहेवच्चं जाव विहरइ॥

६०. तए णं से विजए चोरसेणावई बहूणं चोराण य पारदारियाण य गण्ठिभेयाण य संधिच्छेयाण य खण्डपट्टाण य अन्नेसिं च बहूणं

छिन्नभिन्नबाहिराहियाणं कुडङ्गे यावि होत्था । तए णं से विजए चोर-सेणावई पुरिमतालस्स नयरस्स उत्तरपुरत्थिमिल्लं जणवयं बहूहिं गामघाएहि य नगरघाएहि य गोग्गहणेहि य बन्दिग्गहणेहि य पन्थकोट्टेहि य खत्त-खणणेहि य ओवीलेमाणे विद्धंसेमाणे तज्जेमाणे तालेमाणे नित्थाणे निद्धणे निक्कणे कप्पायं करेमाणे विहरइ । महब्बलस्स रन्नो अभिक्खणं २ कप्पायं गेण्हइ ॥

६१. तस्स णं विजयस्स चोरसेणावइस्स खन्दसिरी नामं भारिया होत्था अहीण । तस्स णं विजयचोरसेणावइस्स पुत्ते खन्दसिरीए भारियाए अत्तए अभग्गसेणे नामं दारए होत्था अहीणपुण्णपञ्चिन्दियसरीरे विन्नयपरिणय-मेत्ते जोव्वणगमणुप्पत्ते ॥

६२. तेणं कालेणं तेणं समएणं समणे भगवं महावीरे पुरिमताले नयरे समोसढे । परिसा निग्गया । राया निग्गओ । धम्मो कहिओ । परिसा राया य पडिगओ ॥

६३. तेणं कालेणं तेणं समएणं समणस्स भगवओ महावीरस्स जेट्ठे अन्तेवासी गोयमे जाव रायमग्गं समोगाढे । तत्थ णं बहवे हत्थी पासइ, बहवे आसे, पुरिसे संनद्धबद्धकवए । तेसिं णं पुरिसाणं मज्झगयं एगं पुरिसं पासइ अवओडय जाव उग्घोसिज्जमाणं । तए णं तं पुरिसं राय-पुरिसा पढमंसि चच्चरंसि निसीयावेन्ति, २ अट्ठ चुलप्पियए अग्गओ घाएन्ति, २ कसप्पहारेहिं तालेमाणा २ कलुणं कागणिमंसाइं खावेन्ति, २ रुहिरपाणियं च पाएन्ति । तयाणन्तर च णं दोच्चंसि चच्चरंसि अट्ठ चुल्लमाउयाओ अग्गओ घाएन्ति । एवं तच्चे चच्चरे अट्ठ महापिउए, चउत्थे अट्ठ महामाउयाओ, पञ्चमे पुत्ते, छट्ठे सुण्हा, सत्तमे जामाउया, अट्ठमे धूयाओ, नवमे नत्तुया, दसमे नत्तुईओ, एक्कारसमे नत्तुयावई, बारसमे नत्तुइणीओ, तेरसमे पिउस्सियपइया, चोद्दसमे पिउसियाओ, पन्नरसमे माउसियापइया, सोलसमे माउसियाओ, सत्तरसमे मामियाओ, अट्ठारसमे अवसेसं मित्तनाइनियगसयणसंबन्धिपरियणं अग्गओ घाएन्ति,

२ कसप्पहारेहिं तालेमाणा २ कलुणं कागणिमंसाइं खावेन्ति, २ रुहिरपाणियं च पाएन्ति ॥

६४. तए णं से भगवं गोयमे तं पुरिसं पासेइ, २ इमे एयारूवे अज्झत्थिए समुप्पन्ने जाव तहेव निग्गए एवं वयासी—"एवं खलु, अहं णं भन्ते, तं चेव जाव, से णं, भन्ते पुरिसे पुव्वभवे के आसी जाव विहरइ?" "एवं खलु, गोयमा" ॥

६५. तेणं कालेणं तेणं समएणं इहेव जम्बुद्दीवे दीवे भारहे वासे पुरिमताले नामं नयरे होत्था रिद्ध। तत्थ णं पुरिमताले नयरे उदिओदिए नामं राया होत्था महया....। तत्थ णं पुरिमताले निन्नए नामं अण्डयवाणियए होत्था अड्ढे जाव अपरिभूए अहम्मिए जाव दुप्पडियाणन्दे। तस्स णं निन्नयस्स बहवे पुरिसा दिन्नभइभत्तवेयणा कल्लाकल्लिं कुद्दालियाओ य पत्थियपिडए य गिण्हन्ति, २ पुरिमतालस्स नयरस्स परिपेरन्तेसु बहवे काइअण्डए घूइअण्डए पारेवइअण्डए टिट्टिभिअण्डए खग्गिअण्डए मयूरिअण्डए कुक्कुडिअण्डए य अन्नेसिं च बहूणं जलयरथलयरखहयरमाईणं अण्डाइं गेण्हन्ति, २ पत्थियपिडगाइं भरेन्ति, २ जेणेव निन्नए अण्डवाणियए तेणामेव उवागच्छन्ति, २ निन्नयस्स अण्डवाणियस्स उवणेन्ति ॥

६६. तए णं तस्स निन्नयस्स अण्डवाणियस्स बहवे पुरिसा दिन्नभइभत्तवेयणा बहवे काइअण्डए य जाव कुक्कुडिअण्डए य अन्नेसिं च बहूणं जलयरथलयरखहयरमाईणं अण्डयए तवएसु य कवल्लीसु य कन्दुएसु य भज्जणएसु य इङ्गालेसु य तलेन्ति भज्जेन्ति सोल्लेन्ति, २ रायमग्गे अन्तरावणंसि अण्डयपणिएणं वित्तिं कप्पेमाणा विहरन्ति। अप्पणा वि य णं से निन्नए अण्डवाणियए तेहिं बहूहिं काइअण्डएहि य जाव कुक्कुडिअण्डएहि य सोल्लेहि य तलिएहि य भज्जिएहि य सुरं च....आसाएमाणे विसाएमाणे विहरइ ॥

६७. तए णं से निन्नए अण्डवाणियए एयकम्मे ४ सुबहुं पावकम्मं समज्जिणित्ता एगं वाससहस्सं परमाउयं पालइत्ता कालमासे कालं किच्चा

तच्चाए पुढवीए उक्कोससत्तसागरोवमठिइएसु नेरइएसु नेरइयत्ताए उववन्ने । से णं तओ अणन्तरं उव्वट्टित्ता इहेव सालाडवीए चोरपल्लीए विजयस्स चोरसेणावइस्स खन्दसिरीए भारियाए कुच्छिंसि पुत्तत्ताए उववन्ने ॥

६८. तए णं तीसे खन्दसिरीए भारियाए अन्नया कयाइ तिण्हं मासाणं बहुपडिपुण्णाणं इमे एयारूवे दोहले पाउब्भूए—"धन्नाओ णं ताओ अम्मयाओ जाओ णं बहूहिं मित्तनाइनियगसयणसंबन्धिपरियणमहिलाहिं अन्नाहि य चोरमहिलाहिं सद्धिं संपरिवुडा ण्हाया कयबलिकम्मा जाव पायच्छित्ता सव्वालंकारविभूसिया विउलं असणं पाणं खाइमं साइमं सुरं च मज्जं च आसाएमाणी विसाएमाणी विहरन्ति । जिमियभुत्तुत्तरागयाओ पुरिसनेवत्थिया संनद्धबद्ध जाव गहियाउहप्पहरणा भरिएहिं फलएहिं निक्किट्ठाहिं असीहिं अंसागएहिं धणूहिं समुक्खित्तेहिं सरेहिं समुल्लालियाहिं दामाहिं लम्बियाहि य ओसारियाहिं ऊरुघण्टाहिं छिप्पतूरेणं वज्जमाणेणं २ महया उक्किट्ठ जाव समुद्दरवभूयं पिव करेमाणीओ सालाडवीए चोरपल्लीए सव्वओ समन्ता ओलोएमाणीओ २ आहिण्डमाणीओ दोहलं विणेन्ति । तं जइ अहं पि जाव दोहलं विणिज्जामि" त्ति कट्टु तंसि दोहलंसि अविणिज्जमाणंसि जाव झियाइ ॥

६९. तए से विजए चोरसेणावई खन्दसिरिभारियं ओहय जाव पासइ, २ एवं वयासी—"किं णं तुमं, देवाणुप्पिया, ओहय जाव झियासि ?" तए णं सा खन्दसिरी विजयं एवं वयासी—"एव खलु, देवाणुप्पिया, मम तिण्हं मासाणं जाव झियामि" । तए णं से विजए चोरसेणावई खन्दसिरीए भारियाए अन्तिए एयमट्ठं सोच्चा निसम्म खन्दसिरिभारियं एवं वयासी—"अहासुहं, देवाणुप्पिय" त्ति एयमट्ठं पडिसुणेइ ॥

७०. तए णं सा खन्दसिरिभारिया विजएणं चोरसेणावइणा अब्भणुन्नाया समाणी हट्ठतुट्ठ बहूहिं मित्त जाव अन्नाहि य बहूहिं चोरमहिलाहिं सद्धिं संपरिवुडा ण्हाया जाव विभूसिया विउलं असणं ४ सुरं

च ३ आसाएमाणी ४ विहरइ। जिमियभुत्तुत्तरागया पुरिसनेवत्था संनद्धबद्ध जाव आहिण्डमाणी दोहलं विणेइ। तए णं सा खन्दसिरि-भारिया संपुण्णदोहला संमाणियदोहला विणीयदोहला वोच्छिन्नदोहला संपन्नदोहला तं गब्भं सुहंसुहेणं परिवहइ॥

७१. तए णं सा चोरसेणावइणी नवण्हं मासाणं बहुपडिपुण्णाणं दारगं पयाया। तए णं से विजए चोरसेणावई तस्स दारगस्स महया इड्ढीसक्कारसमुदएणं दसरत्तं ठिइवडियं करेइ। तए णं से विजए चोर-सेणावई तस्स दारगस्स एक्कारसमे दिवसे विउलं असणं ४ उवक्खडावेइ, २ मित्तनाइ....आमन्तेइ, २ जाव तस्सेव मित्तनाइ....पुरओ एवं वयासी—"जम्हा णं अम्हं इमंसि दारगंसि गब्भगयंसि समाणंसि इमे एयारूवे दोहले पाउब्भूए, तम्हा णं होउ अम्हं दारए अभग्गसेणे नामेणं"। तए णं से अभग्गसेणे कुमारे पञ्चधाई जाव परिवड्ढइ। तए णं से अभग्गसेणे कुमारे उम्मुक्कबालभावे यावि होत्था। अट्ठ दारियाओ, जाव अट्ठओ दाओ....। उप्पिं पासाए....भुञ्जमाणे विहरइ॥

७२. तए णं से विजए चोरसेणावई अन्नया कयाइ कालधम्मुणा संजुत्ते। तए णं से अभग्गसेणे कुमारे पञ्चहिं चोरसएहिं सद्धिं संपरिवुडे रोयमाणे कन्दमाणे विलवमाणे विजयस्स चोरसेणावइस्स महया इड्ढी-सक्कारसमुदएणं नीहरणं करेइ, २ बहूइं लोइयाइं मयकिच्चाइं करेइ, २ केणइ कालेणं अप्पसोए जाए यावि होत्था॥

७३. तए णं ते पञ्च चोरसयाइं अन्नया कयाइ अभग्गसेणं कुमारं सालाडवीए चोरपल्लीए महया २ चोरसेणावइत्ताए अभिसिञ्चन्ति। तए णं से अभग्गसेणे कुमारे चोरसेणावई जाए अहम्मिए जाव कप्पायं गिण्हइ॥

७४. तए णं ते जाणवया पुरिसा अभग्गसेणेणं चोरसेणावइणा बहुगामघायावणाहिं ताविया समाणा अन्नमन्नं सद्दावेन्ति, २ एवं वयासी—"एवं खलु, देवाणुप्पिया, अभग्गसेणे चोरसेणावई पुरिमतालस्स नयरस्स

उत्तारिल्लं जणवयं बहूहिं गामघाएहिं जाव निद्धणं करेमाणे विहरइ। तं सेयं खलु, देवाणुप्पिया, पुरिमताले नयरे महाबलस्स रन्नो एयमट्ठं विन्नवित्तए" । तए णं ते जाणवया पुरिसा एयमट्ठं अन्नमन्नेणं पडिसुणेन्ति, २ महत्थं महग्घं महरिहं रायारिहं पाहुडं गिण्हन्ति, २ जेणेव पुरिमताले नयरे तेणेव उवागए २ जेणेव महाबले राया तेणेव उवागए २ महाबलस्स रन्नो तं महत्थं जाव पाहुडं उवणेन्ति, २ करयल.... अञ्जलिं कट्टु महाबलं रायं एवं वयासी--" एवं खलु, सामी, सालाडवीए चोरपल्लीए अभग्गसेणे चोरसेणावई अम्हं बहूहिं गामघाएहि य जाव निद्धणे करेमाणे विहरइ। तं इच्छामि णं, सामी, तुज्झं बाहुच्छायापरिग्गहिया निब्भया निरुवसग्गा सुहेणं परिवसित्तए" त्ति कट्टु पायवडिया पञ्जलिउडा महाबलं रायं एयमट्ठं विन्नवेन्ति ॥

७५. तए णं से महाबले राया तेसिं जाणवयाणं पुरिसाणं अन्तिए एयमट्ठं सोचा निसम्म आसुरुत्ते जाव मिसिमिसेमाणे तिवलियं भिउडिं निडाले साहट्टु दण्डं सद्दावेइ, २ एवं वयासी– "गच्छह णं तुमं देवाणुप्पिया, सालाडविं चोरपल्लिं विलुम्पाहि, २ अभग्गसेणं चोरसेणावइं जीवग्गाहं गिण्हाहि, २ ममं उवणेहि" । तए णं से दण्डे "तह" त्ति एयमट्ठं पडिसुणेइ। तए णं से दण्डे बहूहिं पुरिसेहिं संनद्धबद्ध जाव पहरणेहिं सद्धिं संपरिवुडे मगइएहिं फलएहिं जाव छिप्पतूरेणं वज्जमाणेणं महया जाव उक्किट्ठ जाव करेमाणे पुरिमतालं नयरं मज्झंमज्झेणं निग्गच्छइ, २ जेणेव सालाडवी चोरपल्ली तेणेव पहारेत्थ गमणाए ॥

७६. तए णं तस्स अभग्गसेणस्स चोरसेणावइस्स चारपुरिसा इमीसे कहाए लद्धट्ठा समाणा जेणेव सालाडवी चोरपल्ली, जेणेव अभग्गसेणे चोरसेणावई, तेणेव उवागच्छन्ति, २ करयल जाव एव वयासी–" एवं खलु, देवाणुप्पिया, पुरिमताले नयरे महाबलेणं रन्ना महाभडचडगरेणं दण्डे आणत्ते–'गच्छह णं तुब्भे, देवाणुप्पिया, सालाडविं चोरपल्लिं विलुम्पाहि, अभग्गसेणं चोरसेणावइं जीवगाहं गेण्हाहि, २ ममं उवणेहि'।

तए णं से दण्डे महया भडचडगरेणं जेणेव सालाडवी चोरपल्ली तेणेव पहारेत्थ गमणाए" ॥

७७. तए णं से अभग्गसेणे चोरसेणावई तेसिं चारपुरिसाणं अन्तिए एयमट्ठं सोच्चा निसम्म पञ्च चोरसयाइं सद्दावेइ, २ एवं वयासी—"एवं खलु, देवाणुप्पिया, पुरिमताले नयरे महाबले जाव तेणेव पहारेत्थ गमणाए। तं सेयं खलु, देवाणुप्पिया, अम्हं तं दण्डं सालाडविं चोरपल्लिं असंपत्ते अन्तरा चेव पडिसेहित्तए"। तए णं ताइं पञ्च चोरसयाइं अभग्गसेणस्स चोर-सेणावइस्स "तह" त्ति जाव पडिसुणेन्ति ॥

७८. तए णं से अभग्गसेणे चोरसेणावई विउलं असणं पाणं खाइमं साइमं उवक्खडावेइ, २ पञ्चहिं चोरसएहिं सद्धिं ण्हाए जाव पायच्छित्ते भोयणमण्डवंसि तं विउलं असणं ४ सुरं च आसाएमाणे ४ विहरइ। जिमियभुत्तुत्तरागए वि य णं समाणे आयन्ते चोक्खे परमसुइभूए पञ्चहिं चोरसएहिं सद्धिं अल्लं चम्मं दुरुहइ, २ संनद्धबद्ध जाव पहरणेहिं मग्गइएहिं जाव रवेणं पुव्वावरण्हकालसमयंसि सालाडवीओ चोरपल्लीओ निग्गच्छइ, २ विसमदुग्गगहणं ठिए गहियभत्तपाणे तं दण्डं पडिवालेमाणे चिट्ठइ ॥

७९. तए णं से दण्डे जेणेव अभग्गसेणे चोरसेणावई तेणेव उवा-गच्छइ, २ अभग्गसेणेणं चोरसेणावइणा सद्धिं संपलग्गे यावि होत्था। तए णं से अभग्गसेणे चोरसेणावई तं दण्डं खिप्पामेव हयमहिय जाव पडिसेहिए ॥

८०. तए णं से दण्डे अभग्गसेणेणं चोरसेणावइणा हय जाव पडिसेहिए समाणे अथामे अबले अवीरिए अपुरिसक्कारपरक्कमे अधारणिज्जमिति कट्टु जेणेव पुरिमताले नयरे, जेणेव महाबले राया, तेणेव उवागच्छइ, २ करयल....एवं वयासी—"एवं खलु, सामी, अभग्गसेणे चोरसेणावई विसमदुग्गगहणं ठिए गहियभत्तपाणीए। नो खलु से सक्का केणइ सुबहुएणावि आसबलेण वा हत्थिबलेण वा रहबलेण वा चाउरङ्गिणिं पि....उरंउरेण गिण्हित्तए"। ताहे सामेण य भेएण य उवप्पयाणेण य विस्सम्भमाणे

उवयए यावि होत्था । जे वि से अब्भिन्तरगा वीसगभमा, मित्तनाइनियग-सयणसंबन्धिपरियणं च विउलधणकणगरयणसन्तसारसावएज्जेणं भिन्दइ, अभग्गसेणस्स य चोरसेणावइस्स अभिक्खणं २ महत्थाइं महग्घाइं महरिहाइं पाहुडाइं पेसेइ, २ अभग्गसेणं चोरसेणावइं वीसम्भमाणेइ ॥

८१. तए णं से महाबले राया अन्नया कयाइ पुरिमताले नयरे एगं महं महइमहालियं कूडागारसालं करेइ अणेगक्खम्भसयसंनिविट्ठं पासाईयं दरिसणिज्जं । तए णं से महाबले राया अन्नया कयाइ पुरिमताले नयरे उस्सुक्कं जाव दसरत्तं पमोयं घोसावेइ । २ कोडुम्बियपुरिसे सद्दावेइ, २ एवं वयासी— " गच्छह णं तुब्भे, देवाणुप्पिया, सालाडवीए चोर-पल्लीए । तत्थ णं तुब्भे अभग्गसेणं चोरसेणावइं करयल जाव एवं वयासी—" एवं खलु, देवाणुप्पिया, पुरिमताले नयरे महाबलस्स रन्नो उस्सुक्के जाव दसरत्ते पमोए उग्घोसिए । तं किं णं, देवाणुप्पिया विउलं असणं ४ पुप्फवत्थमल्लालंकारं ते इहं हव्वमाणिज्जउ उदाहु सयमेव गच्छित्था ? " ॥

८२. तए णं ते कोडुम्बियपुरिसा महाबलस्स रन्नो करयल जाव पडिसुणेन्ति, २ पुरिमतालाओ नयराओ पडिनिक्खमन्ति, २ नाइविकि-ट्ठेहिं अद्धाणेहिं सुहेहिं वसहीपायरासेहिं जेणेव सालाडवी चोरपल्ली तेणेव उवागच्छन्ति, २ अभग्गसेणं चोरसेणावइं करयल जाव एवं वयासी— " एवं खलु, देवाणुप्पिया, पुरिमताले नयरे महाबलस्स रन्नो उस्सुक्के जाव उदाहु सयमेव गच्छित्था ? " तए णं से अभग्गसेणे चोरसेणावई ते कोडुम्बियपुरिसे एवं वयासी—" अहं णं, देवाणुप्पिया, पुरिमतालनयरं सयमेव गच्छामि " । ते कोडुम्बियपुरिसे सक्कारेइ....पडिविसज्जेइ ॥

८३. तए णं से अभग्गसेणे चोरसेणावई बहूहिं मित्त जाव परिवुडे ण्हाए जाव पायच्छित्ते सव्वालंकारविभूसिए सालाडवीओ चोरपल्लीओ पडिनिक्खमइ, २ जेणेव पुरिमताले नयरे, जेणेव महाबले राया, तेणेव उवागच्छइ, २ करयल....महाबलं रायं जएणं विजएणं वद्धावेइ, २ महत्थं

जाव पाहुडं उवणेइ। तए णं से महाबले राया अभग्गसेणस्स चोरसेणावइस्स तं महत्थं जाव पडिच्छइ, अभग्गसेणं चोरसेणावइं सक्कारेइ संमाणेइ, पडिविसज्जेइ, कूडागारसालं च से आवसहं दलयइ। तए णं से अभग्गसेणे चोरसेणावई महाबलेणं रन्ना विसज्जिए समाणे जेणेव कूडागारसाला तेणेव उवागच्छइ ॥

८४. तए णं से महाबले राया कोडुम्बियपुरिसे सद्दावेइ, २ एवं वयासी—"गच्छह णं तुब्भे देवाणुप्पिया, विउलं असणं पाणं खाइमं साइमं उवक्खडावेह, २ तं विउलं असणं ४ सुरं च ६ सुबहुं पुप्फवत्थगन्धमल्लालंकारं च अभग्गसेणस्स चोरसेणावइस्स कूडागारसालं उवणेह"। तए णं ते कोडुम्बियपुरिसा करयल जाव उवणेन्ति। तए णं से अभग्गसेणे चोरसेणावई बहूहिं मित्तनाइ सद्धिं संपरिवुडे ण्हाए जाव सव्वालंकारविभूसिए तं विउलं असणं ४ सुरं च ६ आसाएमाणे पमत्ते विहरइ ॥

८५. तए णं से महाबले राया कोडुम्बियपुरिसे सद्दावेइ, २ एवं वयासी—"गच्छह णं तुम्हे, देवाणुप्पिया, पुरिमतालस्स नयरस्स दुवाराइं पिहेह, अभग्गसेणं चोरसेणावइं जीवगाहं गिण्हह, २ ममं उवणेह"। तए णं ते कोडुम्बियपुरिसा करयल जाव पडिसुणेन्ति, २ पुरिमतालस्स नयरस्स दुवाराइं पिहेन्ति, अभग्गसेणं चोरसेणावइं जीवगाहं गिण्हन्ति, २ महाबलस्स रन्नो उवणेन्ति। तए णं से महाबले राया अभग्गसेणं चोरसेणावइं एएणं विहाणेणं वज्झं आणवेइ। "एवं खलु, गोयमा, अभग्गसेणे चोरसेणावई पुरापोराणाणं जाव विहरइ" ॥

८६. "अभग्गसेणे णं, भन्ते, चोरसेणावई कालमासे कालं किच्चा कहिं गच्छिहिइ, कहिं उववज्जिहिइ?" "गोयमा, अभग्गसेणे चोरसेणावई सत्ततीसं वासाइं परमाउयं पालइत्ता अज्जेव तिभागावसेसे दिवसे सूलभिन्ने कए समाणे कालमासे कालं किच्चा इमीसे रयणप्पभाए पुढवीए उक्कोस....नेरइएसु उववज्जिहिइ। से णं तओ अणन्तरं उव्वट्टित्ता....

एवं संसारो जहा पढमे जाव पुढवीए । तओ उव्वट्टित्ता वाणारसीए नयरीए सूयरत्ताए पच्चायाहिइ । से ण तत्थ सूयरिएहिं जीवियाओ ववरोविए समाणे तत्थेव वाणारसीए नयरीए सेट्ठिकुलंसि पुत्तत्ताए पच्चायाहिइ । से णं तत्थ उम्मुक्कबालभावे....एवं जहा पढमे, जाव अन्तं काहिइ ॥

IV सगडे ।

८७. "जइ णं, भन्ते"....चउत्थस्स उक्खेवो । "एवं खलु, जम्बू"॥

८८. तेणं कालेणं तेणं समएणं साहंजणी नामं नयरी होत्था रिद्धत्थिमियसमिद्धा । तीसे णं साहंजणीए बहिया उत्तरपुरत्थिमे दिसीभाए देवरमणे नामं उज्जाणे होत्था । तत्थ णं अमोहस्स जक्खस्स जक्खाययणे होत्था पोराणे । तत्थ णं साहंजणीए नयरीए महचन्दे नामं राया होत्था महया....। तस्स णं महचन्दस्स रन्नो सुसेणे नामं अमच्चे होत्था सामभेयदन्ड....निग्गहकुसले । तत्थ णं साहंजणीए नयरीए सुदरिसणा नामं गणिया होत्था । वण्णओ ॥

८९. तत्थ णं साहंजणीए नयरीए सुभद्दे नामं सत्थवाहे परिवसइ अड्ढे...। तस्स णं सुभद्दस्स सत्थवाहस्स भद्दा नामं भारिया होत्था अहीण....। तस्स णं सुभद्दसत्थवाहस्स पुत्ते भद्दाए भारियाए अत्तए सगडे नामं दारए होत्था अहीण....॥

९०. तेणं कालेणं तेणं समएण समणे भगवं महावीरे....। समोसरणं । परिसा राया य निग्गए । धम्मो कहिओ । परिसा पडिगया ॥

९१. तेणं कालेणं तेणं समएणं समणस्स भगवओ महावीरस्स जेट्ठे अन्तेवासी जाव रायमग्गमोगाढे । तत्थ णं हत्थी आसे पुरिसे....। तेसिं च णं पुरिसाणं मज्झगए पासइ एगं सइत्थीयं पुरिसं अवओडयबन्धणं उक्खित्त जाव घोसिज्जमाणं....। चिन्ता तहेव जाव भगवं वागरेइ—"एवं खलु, गोयमा" ॥

९२. तेणं कालेणं तेणं समएणं इहेव जम्बुद्दीवे दीवे भारहे वासे छगलपुरे नामं नयरे होत्था । तत्थ सीहगिरी नामं राया होत्था महया ।

तत्थ णं छगलपुरे नयरे छणिए नामं छागलिए परिवसइ अड्ढे....अहम्मिए जाव दुप्पडियाणन्दे ॥

९३. तस्स णं छणियस्स छागलियस्स वहवे अयाण य एलयाण य रोज्झाण य वसभाण य ससयाण य सूयराण य पसयाण य सिंघाण य हरिणाण य मयूराण य महिसाण य सयवद्धाण य सहस्सवद्धाण य जूहाणि वाडगंसि संनिरुद्धाइं चिट्ठन्ति। अन्ने य तत्थ वहवे पुरिसा दिन्नभइभत्तवेयणा वहवे अए य जाव महिसे य सारक्खेमाणा संगोवेमाणा चिट्ठन्ति। अन्ने य से वहवे अयाग य जाव निरुद्धा चिट्ठन्ति। अन्ने य से वहवे पुरिसा दिन्नभइभत्तवेयणा वहवे सयए य सहस्से य जीवियाओ ववरोवेन्ति, २ मंसाइं कप्पणिकप्पियाइं करेन्ति, २ छणियस्स छागलियस्स उवणेन्ति। अन्ने य से वहवे पुरिसा ताइं वहुयाइं अयमंसाइं जाव महिसमंसाइं तवएसु य कवल्लीसु य कन्दुएसु य भज्जणेसु य इङ्गालेसु य तलेन्ति य भज्जेन्ति य सोल्लेन्ति य, २ तओ रायमग्गंसि वित्तिं कप्पेमाणा विहरन्ति। अप्पणा वि य णं से छणिए छागलिए तेहिं वहुविहेहिं अयमंसेहिं जाव महिसमंसेहिं सोल्लेहि य तलिएहि य भज्जिएहि य सुरं च ६ आसाएमाणे विहरइ ॥

९४. तए णं से छणिए छागलिए एयकम्मे....सुवहुं पावकम्मं कलिकलुसं समज्जिणित्ता सत्त वाससयाइं परमाउयं पालइत्ता कालमासे कालं किच्चा चोत्थीए पुढवीए उक्कोसेणं दससागरोवमठिइएसु नेरइयत्ताए उववन्ने ॥

९५. तए णं तस्स सुभद्दसत्थवाहस्स भद्दा भारिया जायनिन्दुया यावि होत्था, जाया जाया दारगा विणिहायमावज्जन्ति। तए णं से छणिए छागलिए चोत्थीए पुढवीए अणन्तरं उव्वट्टित्ता इहेव साहंजणीए सुभद्दस्स सत्थवाहस्स भद्दाए भारियाए कुच्छिंसि पुत्तत्ताए उववन्ने। तए णं सा भद्दा सत्थवाही अन्नया कयाइ नवण्हं मासाणं वहुपडिपुण्णाणं दारगं पयाया। तए णं तं दारगं अम्मपियरो जायमेत्तं चेव सगडस्स हेट्ठाओ ठावेन्ति, दोच्चं पि गिण्हावेन्ति, अणुपुव्वेणं सारक्खेन्ति संगोवेन्ति संव-

उट्टेन्ति, जहा उज्झियए, जाव "जम्हा णं अम्हं इमे दारए जायमेत्ते चेव सगडस्स हेट्ठा ठाविए, तम्हा णं होउ णं अम्हं एस दारए सगडे नामेणं"। सेसं जहा उज्झियए। सुभद्दे लवणसमुद्दे कालगए, माया वि कालगया। से वि सयाओ गिहाओ निच्छूढे। तए णं से सगडे दारए सयाओ गिहाओ निच्छूढे समाणे सिंघाडग....तहेव जाव सुदरिसणाए गणियाए सद्धिं संपलग्गे यावि होत्था ॥

९६. तए णं से सुसेणे अमच्चे तं सगडं दारगं अन्नया कयाइ सुदरिसणाए गणियाए गिहाओ निच्छुभावेइ, २ सुदरिसणियं गणियं अब्भिन्तरियं ठावेइ, २ सुदरिसणाए गणियाए सद्धिं उरालाइं माणुस्सगाइं भोगभोगाइं भुञ्जमाणे विहरइ ॥

९७. तए णं से सगडे दारए सुदरिसणाए गिहाओ निच्छूढे समाणे अन्नत्थ कत्थ वि सुइं वा....अलभमाणे अन्नया कयाइ रहसियं सुदरिसणागेहं अणुप्पविसइ, २ सुदरिसणाए सद्धिं उरालाइं भोगभोगाइं भुञ्जमाणे विहरइ ॥

९८. इमं च णं सुसेणे अमच्चे ण्हाए जाव विभूसिए मणुस्सवग्गुराए जेणेव सुदरिसणाए गणियाए गेहे तेणेव उवागच्छइ, २ सगडं दारयं सुदरिसणाए गणियाए सद्धिं उरालाइं भोगभोगाइं भुञ्जमाणं पासइ, २ आसुरुत्ते जाव मिसिमिसेमाणे तिवलिय भिउडिं निडाले साहट्टु सगडं दारयं पुरिसेहिं गिण्हावेइ, २ अट्ठि जाव महियं करेइ, २ अवओडयबन्धणं करेइ, २ जेणेव महचन्दे राया तेणेव उवागच्छइ, २ करयल जाव एवं वयासी—"एवं खलु, सामी, सगडे दारए ममं अन्तेउरंसि अवरद्धे"। तए णं से महचन्दे राया सुसेणं अमच्चं एवं वयासी—"तुमं चेव णं, देवाणुप्पिया, सगडस्स दारगस्स दण्डं वत्तेहि"। तए णं से सुसेणे अमच्चे महचन्देणं रन्ना अब्भणुन्नाए समाणे सगडं दारयं सुदरिसणं च गणियं एएणं विहाणेणं वज्झं आणवेइ। तं एवं खलु, गोयमा, सगडे दारए पुरापोराणाणं....पच्चणुभवमाणे विहरइ" ॥

९९. "सगडे णं, भन्ते, दारए कालगए कहिं गच्छिहिइ, कहिं उववज्जिहिइ?" "सगडे णं दारए, गोयमा, सत्तावन्नं वासाइं परमाउयं पालइत्ता अज्जेव तिभागावसेसे दिवसे एगं महं अयोमयं तत्तं समजोइभूयं इत्थिपडिमं अवयासाविए समाणे कालमासे कालं किच्चा इमीसे रयणप्पभाए पुढवीए नेरइयत्ताए उववज्जिहिइ। से णं तओ अणन्तरं उव्वट्टित्ता रायगिहे नयरे मातङ्गकुलंसि जुगलत्ताए पच्चायाहिइ। तए णं तस्स दारगस्स अम्मापियरो निव्वत्तबारसगस्स इमं एयारूवं गोण्णं नामधेज्जं करिस्सन्ति—'तं होउ णं दारए सगडे नामेणं, होउ णं दारिया सुदरिसणा नामेणं'"॥

१००. तए णं से सगडे दारए उम्मुक्कबालभावे जोव्वण....भविस्सइ। तए णं सा सुदरिसणा वि दारिया उम्मुक्कबालभावा जोव्वणगमणुप्पत्ता रूवेण य जोव्वणेण य लावण्णेण य उक्किट्ठा उक्किट्ठसरीरा यावि भविस्सइ। तए णं से सगडे दारए सुदरिसणाए रूवेण य जोव्वणेण य लावण्णेण य मुच्छिए सुदरिसणाए सद्धिं उरालाइं भोगभोगाइं भुञ्जमाणे विहरिस्सइ। तए णं से सगडे दारए अन्नया सयमेव कूडग्गाहित्तं उवसंपज्जित्ताणं विहरिस्सइ। तए णं से सगडे दारए कूडग्गाहे भविस्सइ अहम्मिए जाव दुप्पडियाणन्दे, एयकम्मे....सुबहुं पावकम्मं समज्जिणित्ता कालमासे कालं किच्चा इमीसे रयणप्पभाए पुढवीए नेरइयत्ताए उववन्ने। संसारो तहेव जाव पुढवीए। से णं तओ अणन्तरं उव्वट्टित्ता वाणारसीए नयरीए मच्छत्ताए उववज्जिहिइ। से णं तत्थ मच्छबन्धिएहिं वहिए तत्थेव वाणारसीए नयरीए सेट्ठिकुलंसि पुत्तत्ताए पच्चायाहिइ। बोहिं बुद्धे.... पव्वइए....सोहम्मे कप्पे....महाविदेहे वासे सिज्झिहिइ॥

V बहस्सइदत्ते।

१०१. जइ णं भन्ते,...." पञ्चमस्स उक्खेवो। "एवं खलु जम्बू॥

१०२. तेणं कालेणं तेणं समएणं कोसम्बी नामं नयरी होत्था रिद्धत्थिमिय। बाहिं चन्दोयरणे उज्जाणे। सेयभद्दे जक्खे॥

१०३. तत्थ णं कोसम्बीए नयरीए सयाणीए नामं राया होत्था महया। मियावई देवी। तस्स णं सयाणीयस्स पुत्ते मियादेवीए अत्तए उदायणे नामं कुमारे होत्था अहीण....जुवराया। तस्स णं उदायणस्स कुमारस्स पउमावई नामं देवी होत्था ॥

१०४. तस्स णं सयाणीयस्स सोमदत्ते नामं पुरोहिए होत्था रिउ-व्वेय....। तस्स णं सोमदत्तस्स पुरोहियस्स वसुदत्ता नामं भारिया होत्था तस्स णं सोमदत्तस्स पुत्ते वसुदत्ताए अत्तए बहस्सइदत्ते नामं दारए होत्था अहीण....॥

१०५. तेणं कालेणं तेणं समएणं समणे भगवं महावीरे....। समो-सरणं। तेणं कालेणं तेणं समएणं भगवं गोयमे तहेव जाव रायमग्ग-मोगाढे तहेव पासइ हत्थी, आसे, पुरिसमज्झे पुरिसं। चिन्ता। तहेव पुच्छइ पुव्वभवं। भगवं वागरेइ—" एवं खलु, गोयमा " ॥

१०६. तेणं कालेणं तेणं समएणं इहेव जम्बुद्दीवे दीवे भारहे वासे सव्वओभद्दे नामं नयरे होत्था रिद्धत्थिमियसमिद्धे। तत्थ णं सव्वओभद्दे नयरे जियसत्तू राया। तस्स णं जियसत्तुस्स रन्नो महेसरदत्ते नामं पुरोहिए होत्था रिउव्वेय जाव आथव्वणकुसले यावि होत्था ॥

१०७. तए णं से महेसरदत्ते पुरोहिए जियसत्तुस्स रन्नो रज्जबल-विवद्धणअट्ठयाए कल्लाकल्लिं एगमेगं माहणदारयं एगमेगं खत्तियदारयं एगमेगं वइस्सदारयं एगमेगं सुद्ददारयं गिण्हावेइ, २ तेसिं जीवन्तगाणं चेव हियउण्डए गिण्हावेइ, २ जियसत्तुस्स रन्नो सन्तिहोमं करेइ। तए णं से महेसरदत्ते पुरोहिए अट्ठमीचोद्दसीसु दुवे माहणखत्तियवइस्ससुद्दे, चउण्हं मासाणं चत्तारि २, छण्हं मासाणं अट्ठ २, संवच्छरस्स सोलस २। जाहे जाहे वि य णं जियसत्तू राया परबलेणं अभिजुञ्जइ, ताहे ताहे वि य णं से महेसरदत्ते पुरोहिए अट्ठसयं माहणदारगाणं अट्ठसयं खत्तिय-दारगाणं अट्ठसयं वइस्सदारगाणं अट्ठसयं सुद्ददारगाणं पुरिसे गिण्हावेइ, २ तेसिं जीवन्ताणं चेव हिययउण्डी गिण्हावेइ, २ जियसत्तुस्स रन्नो

सन्तिहोमं करेइ । तए णं से परबले खिप्पामेव विद्धंसिज्जइ वा पडिसे-
हिज्जइ वा ॥

१०८. तए णं से महेसरदत्ते पुरोहिए एयकम्मे....सुबहुं पावकम्मं समज्जिणित्ता तीसं वाससयं परमाउयं पालइत्ता कालमासे कालं किच्चा पञ्चमीए पुढवीए उक्कोसेणं सत्तरससागरोवमट्ठिइए नरगे उववन्ने ॥

१०९. से णं तओ अणन्तरं उव्वट्टित्ता इहेव कोसम्बीए नयरीए सोमदत्तस्स पुरोहियस्स वसुदत्ताए भारियाए पुत्तत्ताए उववन्ने । तए णं तस्स दारगस्स अम्मापियरो निव्वत्तवारसाहस्स इयं एयारूवं नामधेज्जं करेन्ति—" जम्हा णं अम्हं इमे दारए सोमदत्तस्स पुरोहियस्स पुत्ते वसु-दत्ताए अत्तए, तम्हा णं होउ अम्हं दारए वहस्सइदत्ते नामेणं " । तए णं से वहस्सइदत्ते दारए पञ्चधाईपरिग्गहिए जाव परिवड्ढइ । तए णं से वहस्सइदत्ते उम्मुक्कवालभावे जोव्वणगमणुप्पत्ते विन्नयपरिणयमेत्ते होत्था । से णं उदायणस्स कुमारस्स पियवालवयस्सए यावि होत्था सहजायए सहवड्ढियए सहपंसुकीलियए ॥

११०. तए णं से सयाणीए राया अन्नया कयाइ कालधम्मुणा संजुत्ते । तए णं से उदायणकुमारे वहूहिं राईसर जाव सत्थवाहप्पभिईहिं सद्धिं संपरिवुडे रोयमाणे कन्दमाणे विलवमाणे सयाणीयस्स रन्नो महया इड्ढीसक्कारसमुदएणं नीहरणं करेइ, २ वहूइं लोइयाइं मय-किच्चाइं करेइ । तए णं ते वहवे राईसर जाव सत्थवाह....उदायणं कुमारं महया रायाभिसेएणं अभिसिञ्चन्ति । तए णं से उदायणे कुमारे राया जाए महया.... ॥

१११. तए णं से वहस्सइदत्ते दारए उदायणस्स रन्नो पुरोहियकम्मं करेमाणे सव्वट्ठाणेसु सव्वभूमियासु अन्तेउरे य दिन्नवियारे जाए यावि होत्था । तए णं से वहस्सइदत्ते पुरोहिए उदायणस्स रन्नो अन्तेउरंसि वेलासु य अवेलासु य काले य अकाले य राओ य विआले य पविसमाणे

अन्नया कयाइ पउमावईए देवीए सद्धिं संपलग्गे यावि होत्था, पउमावईए देवीए सद्धिं उरालाइं भोगभोगाइं भुञ्जमाणे विहरइ ॥

११२. इमं च णं उदायणे राया ण्हाए जाव विभूसिए जेणेव पउमावई देवी तेणेव उवागच्छइ, २ वहस्सइदत्तं पुरोहियं पउमावईदेवीए सद्धिं उरालाइं भोगभोगाइं भुञ्जमाणं पासइ, २ आसुरुत्ते....तिवलियं भिउडिं निडाले साहट्टु वहस्सइदत्तं पुरोहियं पुरिसेहिं गिण्हावेइ जाव एएणं विहाणेणं वज्झं आणाविए। "एवं खलु, गोयमा, वहस्सइदत्ते पुरोहिए पुरापोराणाणं जाव विहरइ" ॥

११३. वहस्सइदत्ते णं, भन्ते, दारए इओ कालगए समाणे कहिं गच्छिहिइ कहिं उववज्जिहिइ?" "गोयमा, वहस्सइदत्ते णं दारए पुरोहिए चोसट्ठिं वासाइं परमाउयं पालइत्ता अज्जेव तिभागावसेसे दिवसे सूलिय-भिन्ने कए समाणे कालमासे कालं किच्चा इमीसे रयणप्पभाए पुढवीए...., संसारो तहेव....पुढवी। तओ हत्थिणाउरे नयरे मिगत्ताए पच्चायाइस्सइ। से णं तत्थ वाउरिएहिं वहिए समाणे तत्थेव हत्थिणाउरे नयरे सेट्ठिकुलंसि पुत्तत्ताए...., बोहिं—सोहम्मे कप्पे....महाविदेहे वासे सिज्झिहिइ। निक्खेवो ॥

VI नन्दी।

११४. "जइ णं, भन्ते...." छट्ठस्स उक्खेवो। एवं खलु, जम्बू"

११५. तेणं कालेणं तेणं समएणं महुरा नामं नयरी होत्था। भण्डीरे उज्जाणे। सुंदसणे जक्खे। सिरिदामे राया। वन्धुसिरी भारिया। पुत्ते नन्दिवद्धणे कुमारे अहीण जुवराया ॥

११६. तस्स सिरिदामस्स सुबन्धू नामं अमच्चे होत्था सामदण्ड। तस्स णं सुबन्धुस्स अमच्चस्स वहुमित्तपुत्ते नामं दारए होत्था अहीण....। तस्स णं सिरिदामस्स रन्नो चित्ते नामं अलंकारिए होत्था, सिरिदामस्स रन्नो चित्तं बहुविहं अलंकारियकम्मं करेमाणे सव्वट्ठाणेसु य सव्वभूमियासु य अन्तेउरे य दिन्नवियारे यावि होत्था ॥

११७. तेणं कालेणं तेणं समएणं सामी समोसढे। परिसा निग्गया, राया निग्गओ जाव परिसा पडिगया ॥

११८. तेणं कालेणं तेणं समएणं समणस्स जेट्ठे....जाव रायमग्गमोगाढे। तहेव हत्थी आसे पुरिसे....। तेसिं च णं पुरिसाणं मज्झगयं एगं पुरिसं पासइ जाव नरनारीसंपरिवुडं। तए णं तं पुरिसं रायपुरिसा चच्चरंसि तत्तंसि अयोमयंसि समजोइभूयसीहासणंसि निवेसावेन्ति। तयाणन्तरं च णं पुरिसाणं मज्झगयं बहुविहे अयकलसेहिं तत्तेहिं समजोइभूएहिं अप्पेगइया तम्बभरिएहिं, अप्पेगइया तउयभरिएहिं, अप्पेगइया सीसगभरिएहिं, अप्पेगइया कलकलभरिएहिं, अप्पेगइया खारतेल्लभरिएहिं, महया २ रायाभिसेएणं अभिसिञ्चावेन्ति। तयाणन्तरं च णं तत्तं अयोमयं समजोइभूयं अयोमयसंडासएणं गहाय हारं पिणद्धन्ति। तयाणन्तरं च णं अद्धहारं जाव पट्टं मउडं। चिन्ता तहेव जाव वागरेइ—"एवं खलु, गोयमा" ॥

११९. तेणं कालेणं तेणं समएणं इहेव जम्बुद्दीवे दीवे भारहे वासे सीहपुरे नामं नयरे होत्था रिद्ध....। तत्थ णं सीहपुरे नयरे सीहरहे नामं राया होत्था। तस्स णं सीहरहस्स रन्नो दुज्जोहणे नामं चारगपालए होत्था अहम्मिए जाव दुप्पडियाणन्दे ॥

१२०. तस्स णं दुज्जोहणस्स चारगपालगस्स इमेयारूवे चारगभण्डे होत्था-बहवे अयकुण्डीओ अप्पेगइयाओ तम्बभरियाओ, अप्पेगइयाओ तउयभरियाओ, अप्पेगइयाओ सीसगभरियाओ, अप्पेगइयाओ कलकलभरियाओ, अप्पेगइयाओ खारतेल्लभरियाओ, अगणिकायंसि अद्दहिया चिट्ठन्ति। तस्स णं दुज्जोहणस्स चारगपालगस्स बहवे उट्टियाओ अप्पेगइयाओ आसमुत्तभरियाओ, अप्पेगइयाओ हत्थिमुत्तभरियाओ, अप्पेगइयाओ गोमुत्तभरियाओ, अप्पेगइयाओ महिसमुत्तभरियाओ, अप्पेगइयाओ उट्टमुत्तभरियाओ अप्पेगइयाओ अयमुत्तभरियाओ, अप्पेगइयाओ एलमुत्तभरियाओ बहुपडिपुण्णाओ चिट्ठन्ति। तस्स णं दुज्जोहणस्स चारगपालगस्स बहवे हत्थण्डुयाण य पायण्डुयाण य

हत्थीण य नियलाण य संकलाण य पुञ्जा निगरा य संनिक्खित्ता चिट्ठन्ति। तस्स णं दुज्जोहणस्स चारगपालगस्स वहवे वेणुलयाण य वेत्तलयाण य चिञ्चालयाण य छियाण य कसाण य वायरासीण य पुञ्जा निगरा चिट्ठन्ति। तस्स णं दुज्जोहणस्स चारगपालगस्स वहवे सिलाण य लउडाण य मोग्गराण य कणङ्गराण य पुञ्जा निगरा चिट्ठन्ति। तस्स णं दुज्जोहणस्स चारगपालगस्स वहवे तन्ताण य वरत्ताण य वागुरयाण य वालयसुत्तरज्जूण य पुञ्जा निगरा चिट्ठन्ति। तस्स णं दुज्जोहणस्स चारगपालगस्स वहवे असिपत्ताण करपत्ताण य खुरपत्ताण य कलम्बचीर-पत्ताण य पुञ्जा निगरा चिट्ठन्ति। तस्स णं दुज्जोहणस्स चारगपालगस्स वहवे लोहखीलाण य कडगसक्कराण य चम्मपट्टाण य अल्लपल्लाण य पुञ्जा निगरा चिट्ठन्ति। तस्स णं दुज्जोहणस्स चारगपालगस्स वहवे सूईण य डम्भणाण य कोट्टिल्लाण य पुञ्जा निगरा चिट्ठन्ति। तस्स णं दुज्जोहणस्स चारगपालगस्स वहवे पच्छाण य पिप्पलाण य कूहाडाण य नहच्छेयणाण य दब्भतिणाण य पुञ्जा निगरा चिट्ठन्ति॥

१२१ तए णं से दुज्जोहणे चारगपालए सीहरहस्स रन्नो बहवे चोरे य पारदारिए य गण्ठिभेए य रायावयारी य अणहारए य वालघायए य विस्सम्भघायए य जूयगरे य सण्डपट्टे य पुरिसेहिं गिण्हावेइ, २ उत्ताणए पाडेइ, २ लोहदण्डेणं मुहं विहाडेइ, २ अप्पेगइए तत्ततम्बं पज्जेइ, अप्पे-गइए तउयं पज्जेइ, अप्पेगइए सीसगं पज्जेइ, अप्पेगइए कलकलं पज्जेइ, अप्पेगइए खारतेल्लं पज्जेइ, अप्पेगइयाणं तेण चेव अभिसेयगं करेइ। अप्पे-गइए उत्ताणए पाडेइ, २ आसमुत्तं पज्जेइ, अप्पेगइए हत्थिमुत्तं पज्जेइ, जाव एलमुत्तं पज्जेइ। अप्पेगइए हेट्ठामुहे पाडेइ, छडछडस्स वम्मावेइ, २ अप्पेगइए तेणं चेव ओवीलं दलयइ। अप्पेगइए हत्थण्डुयाइं बन्धावेइ, अप्पेगइए पायण्डुए बन्धावेइ, अप्पेगइए हडिबन्धणं करेइ, अप्पेगइए नियडबन्धणं करेइ, अप्पेगइए संकोडियमोडियं करेइ, अप्पेगइए संकलबन्धणं करेइ, अप्पे-गइए हत्थच्छिन्नए करेइ, जाव सत्थोवाडियं करेइ, अप्पेगइए वेणुलयाहि

य जाव वायरासीहि य हणावेइ । अप्पेगइए उत्ताणए कारवेइ, २ उरे सिलं दलावेइ, तओ लउडं छुहावेइ, २ पुरिसेहिं उक्कम्पावेइ, अप्पेगइए तन्तीहि य जाव सुत्तरज्जूहि य हत्थेसु पाएसु य बन्धावेइ, अगडंसि ओचूलयालगं पज्जेइ, अप्पेगइए असिपत्तेहि य जाव कलम्बचीरपत्तेहि य पच्छावेइ, २ खारतेल्लेणं अब्भिङ्गावेइ, अप्पेगइए निलाडेसु य अवदूसु य कोप्परेसु य जाणूसु य खलुएसु य लोहकीलए य कडसक्कराओ य दवावेइ, अलिए भञ्जावेइ, अप्पेगइए सूईओ य डम्भणाणि य हत्थङ्गुलियासु य पायङ्गुलियासु य कोट्टिल्लएहिं आउडावेइ, २ भूमिं कण्डूयावेइ, अप्पेगइए सत्थेहि य जाव नहच्छेयणेहि य अङ्गं पच्छावेइ, दब्भेहि य कुसेहि य ओल्लवद्धेहि य वेढावेइ, २ आयवंसि दलयइ, २ सुक्के समाणे चडचडस्स उप्पाडेइ ॥

१२२. तए णं से दुज्जोहणे चारगपालए एयकम्मे सुबहुं पावकम्मं समज्जिणित्ता एगतीसं वाससयाइं परमाउयं पालइत्ता कालमासे कालं किच्चा छट्ठीए पुढवीए उक्कोसेणं बावीससागरोवमठिइएसु नेरइयत्ताए उववन्ने ॥

१२३. से णं तओ अणन्तरं उव्वट्टित्ता इहेव महुराए नयरीए सिरिदामस्स रन्नो बन्धुसिरीए देवीए कुच्छिंसि पुत्तत्ताए उववन्ने । तए णं बन्धुसिरी नवण्हं मासाणं बहुपडिपुण्णाणं जाव दारगं पयाया । तए णं तस्स दारगस्स अम्मापियरो निव्वत्ते बारसाहे इमं एयारूवं नामधेज्जं करेन्ति—'होउ णं अम्हं दारगे नन्दिसेणे नामेणं' । तए णं से नन्दिसेणे कुमारे पञ्चधाईपरिवुडे जाव परिवड्ढइ । तए णं से नन्दिसेणे कुमारे उम्मुक्कबालभावे जाव विहरइ, जोव्वणगमणुप्पत्ते....जुवराया जाए यावि होत्था । तए णं से नन्दिसेणे कुमारे रज्जे य जाव अन्तेउरे य मुच्छिए इच्छइ सिरिदामं रायं जीवियाओ ववरोवित्तए, सयमेव रज्जसिरिं कारेमाणे पालेमाणे विहरित्तए । तए णं से नन्दिसेणे कुमारे सिरिदामस्स रन्नो बहूणि अन्तराणि य छिद्दाणि य विवराणि य पडिजागरमाणे विहरइ ॥

१२४. तए णं से नन्दिसेणे कुमारे सिरिदामस्स रन्नो अन्तरं अलभमाणे अन्नया कयाइ चित्तं अलंकारियं सद्दावेइ, २ एवं वयासि—"तुम्हे णं, देवाणुप्पिया, सिरिदामस्स रन्नो सव्वट्ठाणेसु य सव्वभूमीसु य अन्तेउरे य दिन्नवियारे सिरिदामस्स रन्नो अभिक्खणं २ अलंकारियं कम्मं करेमाणे विहरसि ! तं णं तुमं, देवाणुप्पिया, सिरिदामस्स रन्नो अलंकारियं कम्मं करेमाणे गीवाए खुरं निवेसेहि । तो णं अहं तुम्हं अद्धरज्जयं करिस्सामि । तुमं अम्हेहिं सद्धिं उरालाइं भोगभोगाइं भुञ्जमाणे विहरिस्सासि" । तए णं से चित्ते अलंकारिए नन्दिसेणस्स कुमारस्स एयमट्ठं पडिसुणेइ ॥

१२५. तए णं तस्स चित्तस्स अलंकारियस्स इमेयारूवे जाव समुप्पज्जित्था—"जइ णं मम सिरिदामे राया एयमट्ठं आगमेइ, तए णं मम न नज्जइ केणइ असुभेणं कुमरणेणं मारिस्सइ" त्ति कट्टु भीए जेणेव सिरिदामे राया तेणेव उवागच्छइ, २ सिरिदामं रायं रहस्सियगं करयल.... एवं वयासी—"एवं खलु, सामी, नन्दिसेणे कुमारे रज्जे य जाव मुच्छिए इच्छइ तुब्भे जीवियाओ ववरोवित्ता सयमेव रज्जसिरिं कारेमाणे पालेमाणे विहरित्तए" । तए णं से सिरिदामे राया चित्तस्स अलंकारियस्स एयमट्ठं सोच्चा निसम्म आसुरुत्ते जाव साहट्टु नन्दिसेणं कुमारं पुरिसेहिं गिण्हावेइ, २ एएणं विहाणेणं वज्झं आणवेइ । "तं एवं खलु, गोयमा, नन्दिसेणे जाव विहरइ" ॥

१२६. नन्दिसेणे कुमारे इओ चुए कालमासे कालं किच्चा कहिं गच्छिहिइ, कहिं उववज्जिहिइ?" "गोयमा, नन्दिसेणे कुमारे सट्ठिं वासाइं परमाउयं पालइत्ता कालमासे कालं किच्चा इमीसे रयणप्पभाए पुढवीए...., संसारो तहेव । तओ हत्थिणाउरे नयरे मच्छत्ताए उववज्जिहिइ । से णं तत्थ मच्छिएहिं वहिए समाणे तत्थेव सेट्ठिकुले....बोहिं.... सोहम्मे कप्पे....महाविदेहे वासे सिज्झिहिइ, बुज्झिहिहि, मुच्चिहिइ, परिनिव्वाहिइ, सव्वदुक्खाणं अन्तं करेहिइ ॥ निक्खेवो ॥

VII उम्बरदत्ते

१२७. "जइ णं भन्ते,...." उक्खेवो सत्तमस्स..."एवं खलु, जम्बू" ॥

१२८. तेणं कालेणं तेणं समएणं पाडलसण्डे नयरे। वणसण्डे नामं उज्जाणे। उम्बरदत्ते जक्खे। तत्थ णं पाडलसण्डे नयरे सिद्धत्थे राया। तत्थ णं पाडलसण्डे नयरे सागरदत्ते सत्थवाहे होत्था अड्ढे....। गङ्गदत्ता भारिया। तस्स सागरदत्तस्स पुत्ते गङ्गदत्ताए भारियाए अत्तए उम्बरदत्ते नामं दारए होत्था अहीण जाव पञ्चिन्दियसरीरे ॥

१२९. तेणं कालेणं तेणं समएणं समणे भगवं...., समोसरणं, जाव परिसा पडिगया ॥

१३०. तेणं कालेणं तेणं समएणं भगवं गोयमे, तहेव जेणेव पाडलसण्डे नयरे तेणेव उवागच्छइ, २ पाडलसण्डं नयरं पुरत्थिमिल्लेणं दुवारेणं अणुप्पविसइ, २ तत्थ णं पासइ एगं पुरिसं कच्छुल्लं कोढियं दोउयरियं भगंदरियं अरिसिल्लं कासिल्लं सासिल्लं सोगिलं सुयमुहसुयहत्थं सडियपायङ्गुलियं सडियकण्णनासियं रसियाए य पूइएण य थिविथिविय-वणमुहकिमिउत्तयन्तपगलन्तपूयरुहिरं लालापगलन्तकण्णनासं अभिक्खणं २ पूयकवले य रुहिरकवले य किमियकवले य वममाणं कट्ठाइं कलुणाइं विसराइं कूयमाणं मच्छियाचडगरपहकरेणं अन्निज्जमाणमग्गं फुट्टहडाहडसीसं दण्डिखण्डवसणं खण्डमल्लगखण्डघडहत्थगयं गेहे २ देहंवलियाए वित्तिं कप्पेमाणं पासइ। तया भगवं गोयमे उच्चनीय जाव अडइ, २ अहापज्जत्तं ....गिण्हइ, पाडलसण्डाओ पडिनिक्खमइ, २ जेणेव समणे भगवं.... भत्तपाणं आलोएइ, भत्तपाणं पडिदंसेइ, समणेणं अब्भणुन्नाए समाणे जाव बिलमिव पन्नगभूएणं अप्पाणेणं आहारमाहारेइ, संजमेणं तवसा अप्पाणं भावेमाणे विहरइ ॥

१३१. तए णं से भगवं गोयमे दोच्चं पि छट्ठक्खमणपारणगंसि पढमाए पोरिसीए सज्झायं जाव पाडलिसण्डं नयरं दाहिणिल्लेणं दुवारेणं

अणुप्पविसइ, तं चेव पुरिसं पासइ कच्छुल्लं तहेव जाव संजमेणं तवसा ....विहरइ ॥

१३२. तए णं से गोयमे तच्चं पि छट्ठ तहेव जाव पच्चत्थिमिल्लेणं दुवारेणं अणुपविसमाणे तं चेव पुरिसं कच्छुल्लं....पासइ ॥

१३३. चोत्थं पि छट्ठ....उत्तरेणं....इमेयारूवे अज्झत्थिए समुप्पन्ने—"अहो णं इमे पुरिसे पुरापोराणाणं जाव एवं वयासी—'एवं खलु अहं, भन्ते, छट्ठ जाव रीयन्ते जेणेव पाडलसण्डे नयरे तेणेव उवागच्छामि, २ पाडल पुरत्थिमिल्लेणं दुवारेणं पविट्ठे। तत्थ णं एगं पुरिसं पासामि कच्छुल्लं जाव कप्पेमाणं। तए अहं दोच्चछट्ठपारणगंसि दाहिणिल्लेणं दुवारेणं ...तच्चछट्ठक्खमणगंसि पच्चत्थिमेणं, तहेव....। तए णं अहं चोत्थछट्ठ. ..उत्तरदुवारेणं अणुप्पविसामि, तं चेव पुरिसं पासामि कच्छुल्लं जाव वित्तिं कप्पेमाणे विहरइ। चिन्ता मम," पुव्वभवपुच्छा।.... वागरेइ--"एवं खलु, गोयमा" ॥

१३४. तेणं कालेणं तेणं समएणं इहेव जम्बुद्दीवे दीवे भारहे वासे विजयपुरे नामं नयरे होत्था रिद्ध। तत्थ णं विजयपुरे नयरे कणगरहे नामं राया होत्था। तस्स णं कणगरहस्स रन्नो धन्नन्तरी नामं वेज्जे होत्था, अट्ठङ्गाउव्वेयपाढए, तं जहा—कुमारभिच्चं सालागे सल्लहत्ते कायतिगिच्छा जंगोले भूयविज्जा रसायणे वाजीकरणे, सिवहत्थे सुहहत्थे लहुहत्थे ॥

१३५. तए ण से धन्नन्तरी वेज्जे विजयपुरे नयरे कणगरहस्स रन्नो अन्तेउरे य अन्नेसिं च बहूणं राईसर जाव सत्थवाहाण अन्नेसिं च बहूणं दुब्बलाण य गिलाणाण य वाहियाण य रोगियाण य अणाहाण य सणाहाण य समणाण य माहणाण य भिक्खगाण य करोडियाण य कप्पडियाण य आउराण य अप्पेगइयाणं मच्छमंसाइं उवदेसेइ, अप्पेगइयाणं कच्छपमंसाइं, अप्पेगइयाणं गोहामंसाइं, अप्पेगइयाणं मगरमंसाइं, अप्पेगइयाणं सुंसुमारमंसाइं, अप्पेगइयाणं अयमंसाइं, एवं एलयरोज्झसूयरमिगससयगोमंससमहिसमंसाइं, अप्पेगइयाणं तित्तिरमंसाइं, अप्पेगइयाणं वट्टकलाव-

कवोयकुक्कुडमयूरमंसाइं अन्नेसिं च बहूणं जलयरथलयरखहयरमाईणं मंसाइं उवदेसेइ, अप्पणा वि य णं से धन्नन्तरी वेज्जे तेहिं बहूहिं मच्छमंसेहि य जाव मयूरमंसेहि य अन्नेहि य बहूहिं जलयरथलयरखहयरमंसेहि य सोल्लेहि य तलिएहि य भज्जिएहि य सुरं च ६ आसाएमाणे विसाएमाणे विहरइ ॥

१३६. तए णं से धन्नन्तरी वेज्जे एयकम्मे....सुबहुं पावं कम्मं समज्जिणित्ता बत्तीसं वाससयाइं परमाउयं पालइत्ता कालमासे कालं किच्चा छट्ठीए पुढवीए उक्कोसेणं बावीससागरोवमट्ठिइएसु नेरइएसु नेरइयत्ताए उववन्ने ॥

१३७. तए णं सा गङ्गदत्ता भारिया जायनिन्दुया यावि होत्था, जाया जाया दारगा विणिहायमावज्जन्ति । तए णं तीसे गङ्गदत्ताए सत्थवाहीए अन्नया कयाइ पुव्वरत्तावरत्तकालसमयंसि कुडुम्बजागरियं जागरमाणीए अयं अज्झत्थिए जाव समुप्पन्ने—"एवं खलु अहं सागरदत्तेणं सत्थवाहेणं सद्धिं बहूइं वासाइं उरालाइं माणुस्सगाइं भोगभोगाइं भुञ्जमाणी विहरामि, नो चेव णं अहं दारगं वा दारियं वा पयामि । तं धन्नाओ णं ताओ अम्मयाओ सपुण्णाओ कयत्थाओ कयलक्खणाओ, सुलद्धे णं तासिं अम्मयाणं माणुस्सए जम्मजीवियफले, जासिं मन्ने नियगकुच्छिसंभूयाइं थणदुद्धलुद्धयाइं महुरसमुल्लावगाइं मम्मणपजम्पियाइं थणमूलकक्खदेसभागं अभिसरमाणयाइं मुद्धयाइं पुणो पुणो य कोमलकमलोवमेहिं हत्थेहिं गिण्हिऊण उच्छङ्गनिवेसियाइं देन्ति समुल्लावए सुमहुरे पुणो पुणो मञ्जुलप्पभणिए । अहं णं अधन्ना अपुण्णा अकयपुण्णा एत्तो एगमवि न पत्ता । तं सेयं खलु मम कल्लं जाव जलन्ते सागरदत्तं सत्थवाहं आपुच्छित्ता सुबहुं पुप्फवत्थगन्धमल्लालंकारं गहाय बहुमित्तनाइनियगसयणसंबन्धिपरियणमहिलाहिं सद्धिं पाडलसण्डाओ नयराओ पडिनिक्खमित्ता बहिया जेणेव उम्बरदत्तस्स जक्खस्स जक्खाययणे तेणेव उवागच्छित्तए । तत्थ णं उम्बरदत्तस्स जक्खस्स महरिहं पुप्फच्चणं करित्ता जन्नुपायवडियाए ओवाइत्तए—"जइ णं अहं,

देवाणुप्पिया, दारगं वा दारियं वा पयामि, तो णं अहं तुब्भं जायं च दायं च भायं च अक्खयनिहिं च अणुवड्ढइस्सामि' त्ति कट्टु ओवाइयं ओवाइणित्तए" । एवं संपेहेइ, २ कल्लं जाव जलन्ते जेणेव सागरदत्ते सत्थवाहे तेणेव उवागच्छइ, २ सागरदत्तं सत्थवाहं एवं वयासी—"एवं खलु अहं, देवाणुप्पिया, तुब्भेहिं सद्धिं जाव न पत्ता । तं इच्छामि णं, देवाणुप्पिया, तुब्भेहिं अब्भणुन्नाया जाव ओवाइणित्तए" तए णं से सागरदत्ते गङ्गदत्तं भारियं एवं वयासी—"ममं पि णं, देवाणुप्पिए, एस चेव मणोरहे, कहं तुमं दारगं दारियं वा पयाइज्जसि" । गङ्गदत्ताए भारियाए एयमट्ठं अणुजाणइ ॥

१३८. तए णं सा गङ्गदत्ता भारिया सागरदत्तसत्थवाहेणं एयमट्ठं अब्भणुन्नाया समाणी सुबहुं पुप्फ जाव महिलाहिं सद्धिं सयाओ गिहाओ पडिनिक्खमइ, २ पाडलसण्डं नयरं मज्झंमज्झेणं निग्गच्छइ, २ जेणेव पुक्खरिणी तेणेव उवागच्छइ, २ पुक्खरिणीए तीरे सुबहुं पुप्फवत्थगन्धमल्लालंकारं ठवेइ, २ पुक्खरिणिं ओगाहेइ, २ जलमज्जणं करेइ, २ जलकीडं करेमाणी ण्हाया कयकोउयमङ्गलपायच्छित्ता उल्लपडसाडिया पुक्खरिणीओ पच्चुत्तरइ, २ तं पुप्फ गिण्हइ, २ जेणेव उम्बरदत्तस्स जक्खस्स जक्खाययणे तेणेव उवागच्छइ, २ उम्बरदत्तस्स जक्खस्स आलोए पणामं करेइ, २ लोमहत्थं परामुसइ, उम्बरदत्त जक्खं लोमहत्थेणं पमज्जइ, २ दगधाराए अब्भुक्खेइ, २ पम्हल गायलट्ठी ओलूहेइ, २ सेयाइं वत्थाइं परिहेइ, २ महरिहं पुप्फारुहणं मल्लारुहणं गन्धारुहणं चुण्णारुहणं करेइ, २ धूवं डहइ, २ जनुपायवडिया एवं वयइ—"जइ णं अहं, देवाणुप्पिया, दारगं वा दारियं वा पयामि, तो णं...." जाव ओवाइणइ, २ जामेव दिसिं पाउब्भूया तामेव दिसिं पडिगया ॥

१३९. तए णं से धन्नन्तरी वेज्जे ताओ नरयाओ अणन्तरं उव्वट्टित्ता इहेव जम्बुद्दीवे दीवे पाडलसण्डे नयरे गङ्गदत्ताए भारियाए कुच्छिंसि पुत्तत्ताए उववन्ने । तए णं तीसे गङ्गदत्ताए भारियाए तिण्हं मासाणं बहुपडि-

पुण्णाणं अयमेयारूवे दोहले पाउब्भूए—"धन्नाओ णं ताओ....जाव फले, जाओ णं विउलं असणं पाणं खाइमं साइमं उवक्खडावेन्ति, २ बहूहिं जाव परिवुडाओ तं विउलं असणं पाणं खाइमं साइमं सुरं च ६ पुष्फ जाव गहाय पाडलसण्डं नयरं मज्झंमज्झेणं पडिनिक्खमन्ति, २ जेणेव पुक्खरिणी तेणेव उवागच्छन्ति, २ ओगाहेन्ति, २ ण्हाया जाव पायच्छित्ताओ तं विउलं असणं ४ बहूहिं मित्तनाइ जाव सद्धिं आसाएन्ति, २ दोहलं विणेन्ति" एवं संपेहेइ, २ कल्लं जाव जलन्ते जेणेव सागरदत्ते सत्थवाहे तेणेव उवागच्छइ; २ सागरदत्तं सत्थवाहं एवं वयासी—"धन्नाओ णं ताओ....जाव विणेन्ति, तं इच्छामि णं जाव विणित्तए"। तए णं से सागरदत्ते सत्थवाहे गङ्गदत्ताए भारियाए एयमट्ठं अणुजाणइ ॥

१४०. तए णं सा गङ्गदत्ता सागरदत्तेणं सत्थवाहेणं अब्भणुन्नाया समाणी विउलं असणं ४ उवक्खडावेइ, २ तं विउलं असणं ४ सुरं च ६ सुबहुं पुष्फ परिगिण्हावेइ, २ बहूहिं जाव ण्हाया कयबलिकम्मा जेणेव उम्बरदत्तस्स जक्खाययणे जाव धूवं डहेइ, जेणेव पुक्खरिणी तेणेव उवागच्छइ। तए णं ताओ मित्त जाव महिलाओ गङ्गदत्तं सत्थवाहिं सव्वालंकारविभूसियं करेन्ति। तए णं सा गङ्गदत्ता भारिया ताहिं मित्तनाईहिं अन्नाहिं बहूहिं नगरमहिलाहिं सद्धिं तं विउलं असणं ४ सुरं च ६.... दोहलं विणेइ, २ जामेव दिसिं पाउब्भूया तामेव दिसिं पडिगया। सा गङ्गदत्ता सत्थवाही पसत्थदोहला तं गब्भं सुहंसुहेणं परिवहइ ॥

१४१. तए णं सा गङ्गदत्ता भारिया नवण्हं मासाणं बहुपडिपुण्णाण जाव पयाया। ठिइवडिया....जाव "जम्हा णं इमे दारए उम्बरदत्तस्स जक्खस्स ओवाइयलद्धए, तं होउ णं....दारए उम्बरदत्ते नामेणं"। तए णं से उम्बरदत्ते पञ्चधाईपरिग्गहिए....परिवड्ढइ ॥

१४२. तए णं से सागरदत्ते सत्थवाहे, जहा विजयमित्ते जाव कालमासे कालं किच्चा, गङ्गदत्ता वि....। उम्बरदत्ते निच्छूढे जहा उज्झियए। तए णं तस्स उम्बरदत्तस्स दारगस्स अन्नया कयाइ सरीरगंसि

जमगसमगमेव सोलस रोगायङ्का पाउब्भूया । तं जहा—सासे कासे जाव कोढे । तए णं से उम्बरदत्ते दारए सोलसहिं रोगायङ्केहिं अभिभूए समाणे सडियहत्थं जाव विहरइ । "एवं खलु, गोयमा, उम्बरदत्ते पुरापोराणाणं जाव पच्चणुभवमाणे विहरइ" ॥

१४३. "से णं उम्बरदत्ते कालमासे कालं किच्चा कहिं गच्छिहिइ, कहिं उववज्जिहिइ ?" गोयमा, उम्बरदत्ते दारए बावत्तरिं वासाइं परमाउयं पालइत्ता कालमासे कालं किच्चा इमीसे रयणप्पभाए पुढवीए नेरइयत्ताए उववन्ने । संसारो तहेव जाव पुढवी । तओ हत्थिणाउरे नयरे कुक्कुडत्ताए पच्चायाहिइ । गोट्ठिवहिए तत्थेव हत्थिणाउरे नयरे सेट्ठिकुलंसि उववज्जिहिइ । बोहिं...., सोहम्मे कप्पे...., महाविदेहे वासे सिज्झिहिइ ॥ निक्खेवो ॥

VIII सोरियदत्ते

१४४. "जइ णं, भन्ते,...." अट्ठमस्स उक्खेवो । "एवं खलु, जम्बू" ॥

१४५. तेणं कालेणं २ सोरियपुरं नयरं । सोरियवडिंसगं उज्जाणं । सोरियो जक्खो । सोरियदत्ते राया ॥

१४६. तस्स णं सोरियपुरस्स नयरस्स बहिया उत्तरपुरत्थिमे दिसीभाए एत्थ णं एगे मच्छन्धवाडए होत्था । तत्थ णं समुद्ददत्ते नामं मच्छन्धे परिवसइ अहम्मिए जाव दुप्पडियाणन्दे । तस्स णं समुद्ददत्तस्स समुद्ददत्ता नामं भारिया होत्था अहीण पञ्चिन्दियसरीरा । तस्स णं समुद्ददत्तस्स पुत्ते समुद्ददत्ताए भारियाए अत्तए सोरियदत्ते नामं दारए होत्था अहीण....॥

१४७. तेणं कालेण तेणं समएणं सामी समोसढे, जाव परिसा पडिगया ॥

१४८. तेणं कालेणं तेण समएणं जेट्ठे सीसे जाव सोरियपुरे नयरे उच्चनीयमज्झिमाइं कुलाइं......अहापज्जत्तं समुदाणं गहाय सोरियपुराओ नयराओ पडिनिक्खमइ, २तस्स मच्छन्धवाडगस्स अदूरसामन्तेणं वीइवयमाणे महइमहालियाए महच्चपरिसाए मज्झगयं पासइ एगं पुरिसं सुक्कं भुक्खं निम्मंसं

अट्ठिचम्मावणद्धं किडिकिडियाभूयं नीलसाडगनियत्थं मच्छकण्टएणं गलए अणुलग्गेणं कट्ठाइं कलुणाइं विसराइं कूवेमाणं अभिक्खणं २ पूयकवले य रुहिरकवले य किमिकवले य वममाणं पासइ, २ इमे अज्झत्थिए ५ "....पुरापोराणाणं जाव विहरइ।" एवं संपेहेइ, २ जेणेव समणे भगवं ....जाव पुव्वभवपुच्छा जाव वागरणं—"एवं खलु, गोयमा"॥

१४९. तेणं कालेणं तेणं समएणं इहेव जम्बुद्दीवे दीवे भारहे वासे नन्दिपुरे नामं नयरे होत्था। मित्ते राया। तस्स णं मित्तस्स रन्नो सिरीए नामं महाणसिए होत्था अहम्मिए जाव दुप्पडियाणन्दे॥

१५०. तस्स णं सिरीयस्स महाणसियस्स बहवे मच्छिया य वागुरिया य साउणिया य दिन्नभइभत्तवेयणा कल्लाकल्लिं बहवे सण्हमच्छा य जाव पडागाइपडागे य, अए य जाव महिसे य, तित्तिरे य जाव मऊरे य जीवियाओ ववरोवेन्ति, २ सिरीयस्स महाणसियस्स उवणेन्ति, अन्ने य से बहवे तित्तिरा य जाव मऊरा य पञ्जरंसि संनिरुद्धा चिट्ठन्ति, अन्ने य बहवे पुरिसा दिन्नभइभत्तवेयणा ते बहवे तित्तिरे य जाव मऊरे य जीवियाओ चेव निप्पक्खेन्ति, २ सिरीयस्स महाणसियस्स उवणेन्ति॥

१५१. तए णं से सिरीए महाणसिए बहूणं जलयरथलयरखहयराणं मंसाइं कप्पणिकप्पियाइं करेइ, तं जहा—सण्हखण्डियाणि य वट्टखण्डियाणि य दीहखण्डियाणि य रहस्सखण्डियाणि य हिमपक्काणि य जम्मपक्काणि य वेगपक्काणि य मारुयपक्काणि य कालाणि य हेरंगाणि य महिट्ठाणि य आमलरसियाणि य मुद्दियारसियाणि य कविट्ठरसियाणि य दालिमरसियाणि य मच्छरसियाणि य तलियाणि य भज्जियाणि य सोल्लियाणि य उवक्खडावेन्ति, अन्ने य बहवे मच्छरसे य एणेज्जरसे य तित्तिररसे य जाव मयूररसे य अन्नं च विउलं हरियसागं उवक्खडावेन्ति, २ मित्तस्स रन्नो भोयणमण्डवंसि भोयणवेलाए उवणेन्ति, अप्पणा वि य णं से सिरीए महाणसिए तेसिं च बहूहिं जलयरथलयरखहयरमंसेहिं च रसिएहि य हरियसागेहि य सोल्लेहि य तलिएहि य भज्जिएहि य सुरं च ६ आसाएमाणे ४ विहरइ।

तए णं सिरीए महाणसिए एयकम्मे....सुबहुं पावकम्मं समज्जिणित्ता तेत्तीसं वाससयाई परमाउयं पालइत्ता कालमासे कालं किच्चा छट्ठीए पुढवीए उववन्ने ॥

१९२. तए णं सा समुद्ददत्ता भारिया निन्दू यावि होत्था, जाया जाया दारगा विणिहायमावज्जन्ति । जह गङ्गदत्ताए चिन्ता, आपुच्छणा, ओवाइयं, दोहला, जाव दारगं पयाया, जाव 'जम्हा णं अम्हं इमे दारए सोरियस्स जक्खस्स ओवाइयलद्धे, तम्हा णं होउ अम्हं दारए सोरियदत्ते नामेणं'। तए णं से सोरियदत्ते दारए पञ्चधाई जाव उम्मुक्कबालभावे विन्नयपरिणयमेत्ते जोव्वण....होत्था ।

१९३. तए णं से समुद्ददत्ते अन्नया कयाइ कालधम्मुणा संजुत्ते । तए णं से सोरियदत्ते बहूहिं मित्तनाइ रोयमाणे समुद्ददत्तस्स नीहरणं करेइ, लोइयाइं मयकिच्चाइं करेइ, अन्नया कयाइ सयमेव मच्छन्धमहत्तरगत्तं उवसंपज्जित्ताणं विहरइ । तए ण से सोरियदत्ते दारए मच्छन्धे जाए अहम्मिए जाव दुप्पडियाणन्दे ॥

१९४. तए णं तस्स सोरियदत्तमच्छन्धस्स बहवे पुरिसा दिन्नभइ एगट्ठियाहिं जउणामहानइं ओगाहेन्ति, २ बहूहिं दहगालणाहि य दहमलणेहि य दहमहणेहि य दहवहणेहि य दहपवहणेहि य अयंपुलेहि य पञ्चपुलेहि य मच्छन्धलेहि य मच्छपुच्छेहि य जम्भाहि य तिसिराहि य भिसिराहि य विसराहि य विसिराहि य हिल्लिरीहि य झिल्लिरीहि य जालेहि य गलेहि य कूडपासेहि य वक्कबन्धेहि य सुत्तबन्धणेहि य वालबन्धणेहि य बहवे सण्हमच्छे जाव पडागाइपडागे य गिण्हन्ति, एगट्ठियाओ भरेन्ति, कूलं गाहेन्ति, मच्छखलए करेन्ति, आयवंसि दलयन्ति । अन्ने य से बहवे पुरिसा दिन्नभइभत्तवेयणा आयवतत्तएहिं सोल्लेहि य तलिएहि य भज्जिएहि य रायमग्गंसि वित्तिं कप्पेमाणा विहरन्ति । अप्पणा वि य णं से सोरियदत्ते बहूहिं सण्हमच्छेहि य जाव पडागाइपडागेहि य सोल्लेहि य भज्जिएहि य तलिएहि य सुरं च ६ आसाएमाणे ४ विहरइ ॥

१५५. तए णं तस्स सोरियदत्तस्स मच्छन्धस्स अन्नया कयाइ ते मच्छसोल्ले य तलिए य भज्जिए य आहारेमाणस्स मच्छकण्टए गलए लग्गे यावि होत्था। तए णं से सोरियदत्तमच्छन्धे महयाए वेयणाए अभिभूए समाणे कोडुम्बियपुरिसे सद्दावेइ, २ एवं वयासी—"गच्छह णं तुब्भे, देवाणुप्पिया, सोरियपुरे नयरे सिंघाडग जाव पहेसु य महया २ सद्देणं उग्घोसेमाणा एवं वयह—'एवं खलु, देवाणुप्पिया, सोरियदत्तस्स मच्छकण्टए गले लग्गे। तं जो णं इच्छइ वेज्जो वा ६ सोरियमच्छियस्स मच्छकण्टयं गलाओ नीहरित्तए, तस्स णं सोरियदत्ते विउलं अत्थसंपयाणं दलयइ"। तए णं ते कोडुम्बियपुरिसा जाव उग्घोसेन्ति॥

१५६. तए णं ते बहवे वेज्जा य ६ इमेयारूवं उग्घोसणं उग्घोसिज्जमाणं निसामेन्ति, २ जेणेव सोरियदत्तस्स गेहे, जेणेव सोरियमच्छन्धे, तेणेव उवागच्छन्ति, २ बहूहिं उप्पत्तियाहिं ४ बुद्धीहि य परिणममाणा वमणेहि य छड्डणेहि य ओवीलणेहि य कवलग्गाहेहि य सल्लुद्धरणेहि य विसल्लकरणेहि य इच्छन्ति सोरियमच्छन्धे मच्छकण्टयं गलाओ नीहरित्तए, नो संचाएन्ति नीहरित्तए वा विसोहित्तए वा। तए णं ते बहवे वेज्जा य ६ जाहे नो संचाएन्ति सोरियस्स मच्छकण्टगं गलाओ नीहरित्तए, ताहे सन्ता जाव जामेव दिसिं पाउब्भूया तामेव दिसिं पडिगया। तए णं से सोरियदत्ते मच्छन्धे पडियारनिव्विण्णे तेणं दुक्खेणं अभिभूए सुक्के जाव विहरइ। "एवं खलु, गोयमा, सोरियदत्ते पुरापोराणाणं जाव विहरइ"॥

१५७. "सोरिए णं, भन्ते, मच्छन्धे इओ कालमासे कालं किच्चा कहिं गच्छिहिइ कहिं उववज्जिहिइ?" "गोयमा, सत्तरि वासाइं परमाउयं पालइत्ता कालमासे कालं किच्चा इमीसे रयणप्पभाए पुढवीए...., संसारो तहेव, पुढवी। हत्थिणाउरे नयरे मच्छत्ताए उववन्ने। से णं तओ मच्छिएहिं जीवियाओ ववरोविए तत्थेव सेट्ठिकुलंसि....बोहिं, सोहम्मे कप्पे...., महाविदेहे वासे सिज्झिहिइ"॥ निक्खेवो॥

IX देवदत्ता

१५८. " जइ णं, भन्ते,...."उक्खेवो। नवमस्स "एवं खलु, जम्बू" ॥

१५९. तेणं कालेणं तेणं समएणं रोहीडए नामं नयरे होत्था रिद्ध ....पुढविवडिंसए उज्जाणे। धरणो जक्खो। वेसमणदत्तो राया सिरी देवी। पूसनन्दी कुमारे जुवराया ॥

१६०. तत्थ णं रोहीडए नयरे दत्ते नामं गाहावई परिवसइ अड्ढे....। कण्हसिरी भारिया। तस्स णं दत्तस्स धूया कण्हसिरीए अत्तया देवदत्ता नामं दारिया होत्था अहीण जाव उक्किट्ठा उक्किट्ठसरीरा ॥

१६१. तेणं कालेणं तेणं समएणं सामी समोसढे जाव परिसा निग्गया। तेणं कालेणं तेणं समएणं जेट्ठे अन्तेवासी छट्ठक्खमण.... तहेव जाव रायमग्गमोगाढे हत्थी आसे पुरिसे पासइ। तेसिं पुरिसाणं मज्झगयं पासइ एगं इत्थियं अवओडयबन्धणं उक्खित्तकण्णनासं जाव सूले भिज्जमाणं पासइ। २ इमे अज्झत्थिए....तहेव निग्गए जाव एवं वयासी " एसा णं, भन्ते, इत्थिया पुव्वभवे का आसी?" " एवं खलु, गोयमा " ॥

१६२. तेणं कालेणं तेणं समएणं इहेव जम्बुद्दीवे भारहे वासे सुपइट्ठे नामं नयरे होत्था रिद्ध। महासेणे राया। तस्स णं महासेणस्स रन्नो धारिणी-पामोक्खाणं देवीसहस्सं ओरोहे यावि होत्था। तस्स णं महासेणस्स रन्नो पुत्ते धारिणीए देवीए अत्तए सीहसेणे नामं कुमारे होत्था अहीण.... जुवराया ॥

१६३. तए णं तस्स सीहसेणस्स कुमारस्स अम्मापियरो अन्नया कयाइ पञ्च पासायवडिंसयसयाइं करेन्ति अब्भुग्गय....। तए णं तस्स सीहसेणस्स कुमारस्स अम्मापियरो अन्नया कयाइ सामापमोक्खाणं पञ्चण्हं रायवरकन्नगसयाणं एगदिवसे पाणिं गिण्हाविंसु। पञ्चसयओ दाओ। तए णं से सीहसेणे कुमारे सामापामोक्खाहिं पञ्चसयाहिं देवीहिं सद्धिं उप्पिं जाव विहरइ ॥

१६४. तए णं से महासेणे राया अन्नया कयाइ कालधम्मुणा संजुत्ते। नीहरणं....।....राया जाए महया....॥

१६५. तए णं से सीहसेणे राया सामाए देवीए मुच्छिए ४ अवसेसाओ देवीओ नो आढाइ नो परिजाणाइ, अणाढायमाणे अपरिजाणमाणे विहरइ। तए णं तासिं एगूणगाणं पञ्चण्हं देवीसयाणं एगूणाइं पञ्चमाइसयाइं इमीसे कहाए लद्धट्ठाइं समाणाइं "एवं खलु, सामी, सीहसेणे राया सामाए देवीए मुच्छिए ४ अम्हं धूयाओ नो आढाइ नो परिजाणइ, अणाढायमाणे अपरिजाणमाणे विहरइ। तं सेयं खलु अम्हं सामं देविं अग्गिपओगेण वा विसप्पओगेण वा सत्थप्पओगेण वा जीवियाओ ववरोवित्तए" एवं संपेहेन्ति, २ सामाए देवीए अन्तराणि य छिद्दाणि य विवराणि य पडिजागरमाणीओ विहरन्ति ॥

१६६. तए णं सा सामा देवी इमीसे कहाए लद्धट्ठा समाणी एवं वयासी—"एवं खलु सामी, पञ्चण्हं सवत्तीसयाणं पञ्च माइसयाइं इमीसे कहाए लद्धट्ठाइं समाणाइं अन्नमन्नं एवं वयासी—'एवं खलु सीहसेणे....' जाव पडिजागरमाणीओ विहरन्ति। तं न नज्जइ णं मम केणइ कुमरणेणं मारिस्सइ" त्ति कट्टु भीया जाव जेणेव कोववरे तेणेव उवागच्छइ, २ ओहय जाव झियाइ ॥

१६७. तए णं से सीहसेणे राया इमीसे कहाए लद्धट्ठे समाणे जेणेव कोवघरए, जेणेव सामा देवी, तेणेव उवागच्छइ, २ सामं देविं ओहय जाव पासइ, २ एवं वयासी—"किं णं देवाणुप्पिए, ओहय जाव झियासि?" तए णं सा सामा देवी सीहसेणेणं रन्ना एवं वुत्ता समाणी उप्फेणउप्फेणियं सीहसेणं रायं एवं वयासी—"एवं खलु, सामी, मम एगूणपञ्चसवत्तीसयाणं एगूणपञ्चमाइसयाणं इमीसे कहाए लद्धट्ठाणं समाणाणं....अन्नमन्ने सद्दावेन्ति, २ एवं वयासी—'एवं खलु सीहसेणे राया सामाए देवीए उवरिं मुच्छिए अम्हं धूयाओ नो आढाइ....' जाव अन्तराणि य छिद्दाणि पडिजागरमाणीओ विहरन्ति। तं न नज्जइ....। भीया जाव झियामि" ॥

१६८. तए णं से सीहसेणे सामं देविं एवं वयासी—"मा णं तुमं, देवाणुप्पिए, ओहय जाव झियाहि। अहं णं तहा जत्तिहामि जहा णं तव नत्थि कत्तो वि सरीरस्स आवाहे पवाहे वा भविस्सइ" त्ति कट्टु ताहिं इट्ठाहिं ६ समासासेइ, २ तओ पडिनिक्खमइ, २ कोडुम्बियपुरिसे सद्दावेइ, २ एवं वयासी—"गच्छह णं तुब्भे, देवाणुप्पिया, सुपइट्ठस्स नयरस्स वहिया एगं महं कूडागारसालं करेह अणेगक्खम्भसयसंनिविट्ठं पासादीयं ४ करेह, ममं एयमाणत्तियं पच्चप्पिणह"। तए णं ते कोडुम्बियपुरिसा करयल जाव पडिसुणेन्ति, २ सुपइट्ठनयरस्स वहिया पच्चत्थिमे दिसीविभाए एगं महं कूडागारसालं जाव करेन्ति अणेगक्खम्भ पासादीयं ४ जेणेव सीहसेणे राया तेणेव उवागच्छन्ति, २ तमाणत्तियं पच्चप्पिणन्ति॥

१६९. तए णं से सीहसेणे राया अन्नया कयाइ एगूणगाणं पञ्चण्हं देवीसयाणं एगूणाइं पञ्चमाइसयाइं आमन्तेइ। तए णं तासिं एगूणपञ्चदेवीसयाणं एगूणपञ्चमाइसयाइं सीहसेणेणं रन्ना आमन्तियाइं समाणाइं सव्वालंकारविभूसियाइं जहाविभवेणं जेणेव सुपइट्ठे नयरे, जेणेव सीहसेणे राया तेणेव उवागच्छन्ति। तए णं से सीहसेणे राया एगूणपञ्चदेवीसयाणं एगूणगाणं पञ्चण्हं माइसयाणं कूडागारसालं आवासं दलयइ॥

१७०. तए णं से सीहसेणे राया कोडुम्बियपुरिसे सद्दावेइ, २ एवं वयासी—"गच्छह णं तुब्भे, देवाणुप्पिया, विउलं असणं ४ उवणेह, सुवहु पुप्फवत्थगन्धमल्लालंकारं च कूडागारसालं साहरह य"। तए णं ते कोडुम्बियपुरिसा तहेव जाव साहरेन्ति। तए णं तासिं एगूणगाणं पञ्चण्हं देवीसयाणं एगूणपञ्चमाईसयाइं सव्वालंकारविभूसियाइं करेन्ति, २ तं विउलं असणं ४ सुरं च ६ आसाएमाणाइं गन्धव्वेहि य नाडएहि य उवगीयमाणाइं २ विहरन्ति॥

१७१. तए णं से सीहसेणे राया अद्धरत्तकालसमयंसि वहूहिं पुरिसेहिं सद्धिं संपरिवुडे जेणेव कूडागारसाला तेणेव उवागच्छइ, २ कूडागारसालाए दुवाराइं पिहेइ, २ कूडागारसालाए सव्वओ समन्ता अगणिकायं

दलयइ। तए णं तासिं एगूणगाणं पञ्चण्हं देवीसयाणं एगूणगाइं पञ्च माइ-सयाइं सीहसेणं आलीवियाइं समाणाइं रोयमाणाइं २ अत्ताणाइं असरणाइं कालधम्मुणा संजुत्ताइं ॥

१७२. तए णं से सीहसेणे राया एयकम्मे ४ सुबहुं पावकम्मं समज्जिणित्ता चोत्तीसं वाससयाइं परमाउयं पालइत्ता कालमासे कालं किच्चा छट्ठीए पुढवीए उक्कोसेणं बावीससागरोवमट्ठिइएसु नेरइयत्ताए उववन्ने। से णं तओ अणन्तरं उव्वट्टित्ता इहेव रोहीडए नयरे दत्तस्स सत्थवाहस्स कण्हसिरीए भारियाए कुच्छिंसि दारियत्ताए उववन्ने ॥

१७३. तए णं सा कण्हसिरी नवण्हं मासाणं जाव दारियं पयाया सुउमाल....सुरूवा। तए णं तीसे दारियाए अम्मापियरो निव्वत्तबारसाहियाए विउलं असणं ४ जाव मित्तनाइ नामधेज्जं करेन्ति....—'....तं होउ णं दारिया देवदत्ता नामेणं'। तए णं सा देवदत्ता दारिया पञ्चधाईपरिग्गहिया जाव परिवड्ढइ ॥

१७४. तए णं सा देवदत्ता दारिया उम्मुक्कबालभावा जोव्वणेण रूवेण लावण्णेण य जाव अईव उक्किट्ठा उक्किट्ठसरीरा जाया यावि होत्था। तए णं सा देवदत्ता दारिया अन्नया कयाइ ण्हाया जाव विभूसिया बहूहिं खुज्जाहिं जाव परिक्खित्ता उप्पिं आगासतलगंसि कणगतिंदूसेणं कीलमाणी विहरइ ॥

१७५. इमं च णं वेसमणदत्ते राया ण्हाए जाव विभूसिए आसं दुरुहित्ता बहूहिं पुरिसेहिं सद्धिं संपरिवुडे आसवाहिणियाए निज्जायमाणे दत्तस्स गाहावइस्स गिहस्स अदूरसामन्तेणं वीइवयइ। तए णं से वेसमणे राया जाव वीइवयमाणे देवदत्तं दारियं उप्पिं आगासतलगंसि कणगतिंदूसेणं कीलमाणिं पासइ। देवदत्ताए दारियाए जोव्वणेण य लावण्णेण य जाव विम्हिए कोडुम्बियपुरिसे सद्दावेइ, २ एवं वयासी—"कस्स णं, देवाणुप्पिया, एसा दारिया, किं वा नामधेज्जेणं?" तए णं ते कोडुम्बियपुरिसा वेसमणरायं करयल जाव एवं वयासी—"एस णं, सामी, दत्तस्स सत्थवा-

हस्स धूया कण्हसिरीए भारियाए अत्तया देवदत्ता नामं दारिया रूवेण य जोव्वणेण य लावण्णेण य उक्किट्ठा उक्किट्ठसरीरा" ॥

१७६. तए णं से वेसमणे राया आसवाहिणियाओ पडिनियत्ते समाणे अब्भिन्तरठाणिज्जे पुरिसे सद्दावेइ, २ एवं वयासी—"गच्छह णं तुब्भे, देवाणुप्पिया, दत्तस्स धूयं कण्हसिरीए भारियाए अत्तयं देवदत्तं दारियं पूसनन्दिस्स जुवरन्नो भारियत्ताए वरेह जइ वि सा सयंरज्जसुका" ॥

१७७. तए णं ते अब्भिन्तरठाणिज्जा पुरिसा वेसमणेणं रन्ना एवं वुत्ता समाणा हट्ठतुट्ठा करयल जाव पडिसुणेन्ति, २ ण्हाया जाव सुद्धप्पावेसाइं....संपरिवुडा जेणेव दत्तस्स गिहे तेणेव उवागच्छित्था। तए णं से दत्ते सत्थवाहे ते पुरिसे एज्जमाणे पासइ, २ हट्ठतुट्ठ आसणाओ अब्भुट्ठेइ, २ सत्तट्ठ पयाइं पच्चुग्गए आसणेणं उवनिमन्तेइ, २ ते पुरिसे आसत्थे वीसत्थे सुहासणवरगए एवं वयासी—"संदिसन्तु णं, देवाणुप्पिया, किं आगमणप्पओयणं"। तए णं ते रायपुरिसा दत्तं सत्थवाहं एवं वयासी—"अम्हे णं, देवाणुप्पिया, तव धूयं कण्हसिरीए अत्तयं देवं-दत्तं दारियं पूसनन्दिस्स जुवरन्नो भारियत्ताए वरेमो। तं जइ णं जाणासि, देवाणुप्पिया, जुत्तं वा पत्तं वा, सलाहणिज्जं वा, सरिसो वा संजोगो, दिज्जउ णं देवदत्ता भारिया पूसनन्दिस्स जुवरन्नो। भण, देवाणुप्पिया, किं दलयामो सुक्कं?" तए णं से दत्ते अब्भिन्तरठाणिज्जे पुरिसे एवं वयासी—"एयं चेव, देवाणुप्पिया, मम सुक्कं, जं णं वेसमणे राया मम दारियानिमित्तेणं अणुगिण्हइ"। ते ठाणिज्जपुरिसे विउलेणं पुप्फवत्थगन्ध-मल्लालंकारेणं सक्कारेइ, २ पडिविसज्जेइ। तए णं ते ठाणिज्जपुरिसा जेणेव वेसमणे राया तेणेव उवागच्छन्ति, २ वेसमणस्स रन्नो एयमट्ठं निवेदेन्ति ॥

१७८. तए णं से दत्ते गाहावई अन्नया कयाइ सोभणंसि तिहिकर-णदिवसनक्खत्तमुहुत्तंसि विउलं असणं ४ उवक्खडावेइ, २ मित्तनाइ आमन्तेइ, ण्हाए जाव पायच्छित्ते सुहासणवरगए तेणं मित्त सद्धिं संपरि-वुडे तं विउलं असणं ४ आसाएमाणे विहरइ। जिमियभुत्तुत्तरागए....आयन्ते

२ तं मित्तनाइनियग विउलगन्धपुप्फ जाव अलंकारेणं सक्कारेइ, २ देव-दत्तं दारियं ण्हायं जाव विभूसियसरीरं पुरिससहस्सवाहिणीयं सीयं दुरुहेइ, २ सुबहुमित्त जाव सद्धिं संपरिवुडे सव्विड्ढीए जाव नाइयरवेणं रोहीडयं नयरं मज्झंमज्झेणं जेणेव वेसमणरन्नो गिहे जेणेव वेसमणे राया तेणेव उवागच्छइ, २ करयल जाव वद्धावेइ, २ वेसमणस्स रन्नो देवदत्तं दारियं उवणेइ ॥

१७९. तए णं से वेसमणे राया देवदत्तं दारियं उवणीयं पासइ, २ हट्ठतुट्ठ....विउलं असणं ४ उवक्खडावेइ, २ मित्तनाइ....आमन्तेइ जाव सक्कारेइ, २ पूसनन्दिकुमारं देवदत्तं च दारियं पट्टयं दुरुहेइ, २ सेयापीएहिं कलसेहिं मज्जावेइ, २ वरनेवत्थाइं करेइ, अग्गिहोमं करेइ, २ पूसनन्दि कुमारं देवदत्ताए दारियाए पाणिं गिण्हावेइ । तए णं से वेसमणे राया पूसनन्दिकुमारस्स देवदत्तं दारियं सव्विड्ढीए जाव रवेणं महया इड्ढीसक्कारसमुदएणं पाणिग्गहणं कारेइ, २ देवदत्ताए दारियाए अम्मापियरो मित्त जाव परियणं च विउलेणं असण वत्थगन्धमल्लालंकारेण य सक्कारेइ संमाणेइ जाव पडिविसज्जेइ । तए णं से पूसनन्दी कुमारे देवदत्ताए सद्धिं उप्पिं पासाय....फुट्टमाणेहिं मुइङ्गमत्थएहिं बत्तीसइबद्ध.... उवगिज्जमाणे जाव विहरइ ॥

१८०. तए णं से वेसमणे राया अन्नया कयाइ कालधम्मुणा संजुत्ते । नीहरणं । जाव राया जाए ॥

१८१. तय णं से पूसनन्दी राया सिरीए देवीए मायाभत्ताए यावि होत्था । कल्लाकल्लिं जेणेव सिरी देवी तेणेव उवागच्छइ, २ सिरीए देवीए पायवडणं करेइ, २ सयपागसहस्सपागेहिं तेल्लेहिं अब्भिङ्गावेइ अट्ठिसुहाए मंससुहाए तयासुहाए रोमसुहाए । चउव्विहाए संवाहणाए संवाहावेइ, २ सुरभिणा गन्धवट्टएणं उव्वट्टावेइ, २ तिहिं उदएहिं मज्जावेइ, तं जहा-उसिणोदएणं सीओदएणं गन्धोदएणं, २ विउलं असणं भोयावेइ, २ सिरीए देवीए ण्हायाए जाव पायच्छित्ताए जिमियभुत्तुत्तरागयाए तए णं

पच्छा ण्हाइ वा भुञ्जइ वा, उरालाइं माणुस्सगाइं भोगभोगाइं भुञ्जमाणे विहरइ ॥

१८२. तए णं तीसे देवदत्ताए देवीए अन्नया कयाइ पुव्वरत्तावरत्त-कालसमयंसि कुडुम्बजागरियं जागरमाणीए इमेयारूवे अब्भत्थिए ५ समुप्पन्ने—"एवं खलु पूसनन्दी राया सिरीए देवीए माइभत्ते जाव विहरइ। तं एएणं वक्खेवेणं नो संचाएमि अहं पूसनन्दिणा रन्ना सद्धिं उरालाइं.... भुञ्जमाणी विहरित्तए। तं सेयं खलु मम सिरिं देविं अग्गिपओगेण वा सत्थप्पओगेण वा विसप्पओगेण वा मन्तप्पओगेण वा जीवियाओ ववरोवित्तए, २ पूसनन्दिणा रन्ना सद्धिं उरालाइं भोगभोगाइं भुञ्जमाणीए विहरित्तए" एवं संपेहेइ, २ सिरीए देवीए अन्तराणि य ३ पडिजागरमाणी विहरइ ॥

१८३. तए णं सा सिरी देवी अन्नया कयाइ मज्जाइया विरहिय-सयणिज्जंसि सुहपसुत्ता जाया यावि होत्था। इमं च णं देवदत्ता देवी जेणेव सिरी देवी तेणेव उवागच्छइ, २ मज्जाइयं विरहियसयणिज्जंसि सुहपसुत्तं पासइ, २ दिसालोयं करेइ, २ जेणेव भत्तघरे तेणेव उवागच्छइ, २ लोहदण्डं परामुसइ, २ लोहदण्डं तावेइ, २ तत्तं समजोइभूयं फुल्लकिंसुयसमाणं संडासएणं गहाय जेणेव सिरी देवी तेणेव उवागच्छइ, २ सिरीए देवीए अवाणंसि पक्खिवइ। तए णं सा सिरी देवी महया २ सद्देणं आरसित्ता कालधम्मुणा संजुत्ता ॥

१८४. तए णं तीसे सिरीए देवीए दासचेडीओ आरसियसद्दं सोच्चा निसम्म जेणेव सिरी देवी तेणेव उवागच्छन्ति, २ देवदत्तं देविं तओ अवक्कममाणिं पासन्ति, २ जेणेव सिरी देवी तेणेव उवागच्छन्ति, २ सिरिं देविं निप्पाणं निच्चेट्ठं जीवियविप्पजढं पासन्ति, २ हा हा अहो अकज्जमिति कट्टु रोयमाणीओ कन्दमाणीओ विलवमाणीओ जेणेव पूसनन्दी राया तेणेव उवागच्छन्ति, २ पूसनन्दिं रायं एवं वयासी—"एवं खलु, सामी, सिरी देवी देवदत्ताए देवीए अकाले चेव जीवियाओ ववरोविया। तए णं से

पूसनन्दी राया तासिं दासचेडीणं अन्तिए एयमट्ठं सोच्चा निसम्म महया माइसोएणं अप्फुन्ने समाणे परसुनियत्ते विव चम्पगवरपायवे धस त्ति धरणीयलंसि सव्वङ्गेहिं संनिवडिए ॥

१८५. तए णं से पूसनन्दी राया मुहुत्तन्तरेण आसत्थे वीसत्थे समाणे बहूहिं राईसर जाव सत्थवाहेहिं मित्त जाव परियणेण सद्धिं रोयमाणे ३ सिरीए देवीए महया इड्ढीए नीहरणं करेइ, २ आसुरुत्ते ४ देवदत्तं देविं पुरिसेहिं गिण्हावेइ, तेणं विहाणेणं वज्झं आणवेइ। "तं एवं खलु, गोयमा, देवदत्ता देवी पुरापोराणाणं....विहरइ" ॥

१८६. देवदत्ता णं, भन्ते देवी इओ कालमासे कालं किच्चा कहिं गमिहिइ, कहिं उववज्जिहिइ?" "गोयमा, असीइं वासाइं परमाउयं पालइत्ता कालमासे कालं किच्चा इमीसे रयणप्पभाए पुढवीए नेरइयत्ताए उववन्ना। संसारो। वणस्सइ....। तओ अणन्तरं उव्वट्टित्ता गङ्गपुरे नयरे हंसत्ताए पच्चायाहिइ। से णं तत्थ साउणिएहिं वहिए समाणे तत्थेव गङ्ग-पुरे नयरे सेट्ठिकुल....बोहिं....सोहम्मे....महाविदेहे वासे सिज्झिहिइ ॥

X अञ्जू

१८७. "जइ णं भन्ते...."। दसमस्स उक्खेवो; "एवं खलु, जम्बू" ॥

१८८. तेणं कालेणं तेणं समएणं वद्धमाणपुरे नामं नयरे होत्था। विजयवद्धमाणे उज्जाणे। माणिभद्दे जक्खे। विजयमित्ते राया। तत्थ णं धणदेवे नामं सत्थवाहे होत्था अड्ढे। पियङ्गू नामं भारिया। अञ्जू दारिया जाव सरीरा। समोसरणं, परिसा जाव पडिगया ॥

१८९. तेणं कालेणं तेणं समएणं जेट्ठे जाव अडमाणे जाव विजय-मित्तस्स रन्नो गिहस्स असोगवणियाए अदूरसामन्तेणं वीइवयमाणे पासइ एगं इत्थियं सुक्कं भुक्खं निम्मंसं किडिकिडियाभूयं अट्ठिचम्मावणद्धं नील-साडगनियत्थं कट्ठाइं कलुणाइं विसराइं कूवमाणं पासइ, २...., चिन्ता

तहेव, जाव एवं वयासी—"सा णं, भन्ते इत्थिया पुव्वभवे के आसी?" वागरणं। "एवं खलु, गोयमा" ॥

१९०. तेणं कालेणं तेणं समएणं इहेव जम्बुद्दीवे दीवे भारहे वासे इन्दपुरे नामं नयरे होत्था। तत्थ णं इन्ददत्ते राया। पुढवीसिरी नामं गणिया होत्था। वण्णओ। तए णं सा पुढवीसिरी गणिया इन्दपुरे नयरे बहवे राईसर जाव प्पभिईओ बहूहिं चुण्णप्पओगेहि य जाव अभियोगेत्ता उरालाइं माणुस्सगाइं भोगभोगाइं भुञ्जमाणी विहरइ ॥

१९१. तए णं सा पुढवीसिरी गणिया एयकम्मा ४ सुबहुं....सम-ज्जिणित्ता पणतीसं वाससयाइं परमाउयं पालइत्ता कालमासे कालं किच्चा छट्ठीए पुढवीए उक्कोसेणं....नेरइयत्ताए उववन्ना। सा णं तओ अण-न्तरं उव्वट्टित्ता इहेव वद्धमाणपुरे नयरे धणदेवस्स सत्थवाहस्स पियङ्गु-भारियाए कुच्छिंसि दारियत्ताए उववन्ना। तए णं सा पियङ्गुभारिया नवण्हं मासाणं....दारियं पयाया। नामं अञ्जुसिरी। सेसं जहा देवदत्ताए॥

१९२. तए णं से विजए राया आसवाह...., जहा वेसमणदत्ते तहा, अञ्जुं पासइ, नवरं अप्पणो अट्ठाए वरेइ, जहा तेयली, जाव अञ्जूए भारियाए सद्धिं उप्पिं जाव विहरइ ॥

१९३. तए णं तीसे अञ्जूए देवीए अन्नया कयाइ जोणिसूले पाउ-ब्भूए यावि होत्था। तए णं से विजए राया कोडुम्बियपुरिसे सद्दावेइ, २ एवं वयासी "गच्छह णं देवाणुप्पिया, वद्धमाणपुरे नयरे सिंघाडग जाव एवं वयह—"एवं खलु, देवाणुप्पिया, विजयस्स रन्नो अञ्जूए देवीए जोणिसूले पाउब्भूए। जो ण इत्थ वेज्जो वा ६...." जाव उग्घोसेन्ति ॥

१९४. तए णं ते बहवे वेज्जा वा ६ इमं एयारूवं सोच्चा निसम्म जेणेव विजए राया तेणेव उवागच्छन्ति, २ उप्पत्तियाहिं ४ परिणामेमाणा इच्छन्ति अञ्जूए देवीए जोणिसूलं उवसामित्तए, नो संचाएन्ति उवसामित्तए। तए णं ते बहवे वेज्जा य ६ जाहे नो संचाएन्ति अञ्जूए देवीए जोणिसूलं उवसामित्तए, ताहे सन्ता तन्ता परितन्ता जामेव दिसिं पाउब्भूया तामेव

दिसिं पडिगया । तए णं सा अञ्जू देवी ताए वेयणाए अभिभूया समाणी सुक्का भुक्खा निम्मंसा कट्ठाइं कलुणाइं विसराइं विलवइ । "एवं खलु, गोयमा, अञ्जू देवी पुरापोराणाणं जाव विहरइ" ॥

१९५. "अञ्जू णं, भन्ते, देवी इओ कालमासे कालं किच्चा कहिं गच्छिहिइ, कहिं उववज्जिहिइ?" "गोयमा, अञ्जू णं देवी नउइं वासाइं परमाउयं पालइत्ता कालमासे कालं किच्चा इमीसे रयणप्पभाए पुढवीए नेरइयत्ताए उववज्जिहिइ । एवं संसारो जहा पढमे तहा नेयव्वं जाव वणस्सइ.... । सा णं तओ अणन्तरं उव्वट्टित्ता सव्वओभद्दे नयरे मयूरत्ताए पच्चायाहिइ । से णं तत्थ साउणिएहिं वहिए समाणे तत्थेव सव्वओभद्दे नयरे सेट्ठिकुलंसि पुत्तत्ताए पच्चायाहिइ । से णं तत्थ उम्मुक्कबालभावे तहारूवाणं थेराणं....केवलं बोहिं बुज्झिहिइ । पव्वज्जा । सोहम्मे...." । "से णं ताओ देवलोगाओ आउक्खएणं कहिं गच्छिहिइ, कहिं उववज्जिहिइ?" "गोयमा, महाविदेहे जहा पढमे जाव सिज्झिहिइ जाव अन्तं काहिइ । एवं खलु, जम्बू, समणेणं जाव संपत्तेणं दुहविवागाणं दसमस्स अज्झयणस्स अयमट्ठे पन्नत्ते" । "सेवं, भन्ते, सेवं भन्ते" ॥

॥ दुहविवागो दससु अज्झयणेसु । पढमो सुयक्खन्धो सम्मत्तो ॥

दोच्चे सुयक्खन्धे

I सुबाहू

१९६. तेणं कालेणं तेणं समएणं रायगिहे नयरे, गुणसिलए चेइए, सुहम्मे समोसढे। जम्बू जाव पज्जुवासमाणे एवं वयासी–"जइ णं, भन्ते, समणेणं जाव संपत्तेणं दुहविवागाणं अयमट्ठे पन्नत्ते, सुहविवागाणं, भन्ते, समणेणं जाव संपत्तेणं के अट्ठे पन्नत्ते ?" तए णं से सुहम्मे अणगारे जम्बुं अणगारं एवं वयासी–"एवं खलु, जम्बू, समणेणं जाव संपत्तेणं सुहविवागाणं दस अज्झयणा पन्नत्ता। तं जहा—

सुबाहू भद्दनन्दी य सुजाए य सुवासवे।
तहेव जिणदासे य धणवई य महब्बले।
भद्दनन्दी महच्चन्दे वरदत्ते तहेव य"॥

"जइ णं भन्ते, समणेणं जाव संपत्तेणं सुहविवागाणं दस अज्झयणा पन्नत्ता, पढमस्स णं, भन्ते, अज्झयणस्स सुहविवागाणं जाव संपत्तेणं के अट्ठे पन्नत्ते ?" तए णं से सुहम्मे अणगारे जम्बुं अणगारं एवं वयासी–"एवं खलु, जम्बू"॥

१९७. तेणं कालेणं तेणं समएणं हत्थिसीसे नामं नयरे होत्था रिद्ध। तत्थ णं हत्थिसीसस्स बहिया उत्तरपुरत्थिमे दिसीभाए एत्थ णं पुप्फकरण्डए नामं उज्जाणे होत्था सव्वोउय। तत्थ णं कयवणमालपियस्स जक्खस्स जक्खाययणे होत्था दिव्वे....। तत्थ णं हत्थिसीसे नयरे अदीणसत्तू नामं राया होत्था महया....। तस्स णं अदीणसत्तुस्स रन्नो धारिणी-पामोक्खा देवीसहस्सं ओरोहे यावि होत्था॥

१९८. तए णं सा धारिणी देवी अन्नया कयाइ तंसि तारिसगंसि वासघरंसि सीहं सुमिणे पासइ, जहा मेहस्स जम्मणं तहा भाणियव्वं जाव सुबाहुकुमारे। अलंभोगसमत्थं वा जाणन्ति, २ अम्मापियरो पञ्च पासाय-वडिंसगसयाइं कारवेन्ति अब्भुग्गय....भवणं, एवं जहा महाबलस्स रन्नो,

नवरं पुप्फचूलापामोक्खाणं पञ्चण्हं रायवरकन्नयसयाणं एगदिवसेणं पाणिं गिण्हावेन्ति । तहेव पञ्चसइओ दाओ, जाव उप्पिं पासायवरगए फुट्टमाणेहिं जाव विहरइ ॥

१९९. तेणं कालेणं तेणं समएणं समणे भगवं महावीरे समोसढे। परिसा निग्गया। अदीणसत्तू, जहा कूणिओ, निग्गओ। सुबाहू वि जहा जमाली तहा रहेणं निग्गए, जाव धम्मो कहिओ, रायपरिसा गया ॥

२००. तए णं से सुबाहुकुमारे समणस्स भगवओ....अन्तिए धम्मं सोच्चा निसम्म हट्ठतुट्ठे उट्ठाए उट्ठेइ, जाव एवं वयासी—"सद्दहामि णं, भन्ते, निग्गन्थं पावयणं । जहा णं देवाणुप्पियाणं अन्तिए बहवे राईसर जाव अहं णं देवाणुप्पियाणं अन्तिए पञ्चाणुव्वइयं सत्तसिक्खावइयं गिहिधम्मं पडिवज्जामि" । "अहासुहं, मा पडिबन्धं करेह" । तए णं से सुबाहू समणस्स....पञ्चाणुव्वइयं सत्तसिक्खावइयं गिहिधम्मं पडिवज्जइ, २ तमेव....दुरुहइ, २ जामेव.... ॥

२०१. तेणं कालेणं तेणं समएणं जेट्ठे अन्तेवासी इन्दभूई जाव एवं वयासी—"अहो णं, भन्ते, सुबाहुकुमारे इट्ठे इट्ठरूवे कन्ते कन्तरूवे पिए पियरूवे मणुन्ने २ मणामे २ सोमे २ सुभगे २ पियदंसणे सुरूवे। बहुजणस्स वि य णं, भन्ते, सुबाहुकुमारे इट्ठे ५ सोमे ४। साहुजणस्स वि य णं, भन्ते, सुबाहुकुमारे इट्ठे इट्ठरूवे ५ जाव सुरूवे। सुबाहुणा, भन्ते, कुमारेणं इमा एयारूवा उराला माणुस्सरिद्धी किन्ना लद्धा किन्ना पत्ता किन्ना अभिसमन्नागया? के वा एस आसी पुव्वभवे?" "एवं खलु, गोयमा" ॥

२०२. तेणं कालेणं तेणं समएणं इहेव जम्बुद्दीवे दीवे भारहे वासे हत्थिणाउरे नामं नयरे होत्था रिद्ध। तत्थ णं हत्थिणाउरे नयरे सुमुहे नामं गाहावई परिवसइ अड्ढे ॥

२०३. तेणं कालेणं तेणं समएणं धम्मघोसा नामं थेरा जाइसंपन्ना जाव पञ्चहिं समणसएहिं सद्धिं संपरिवुडा पुव्वाणुपुव्विं चरमाणा गामाणु-

गामं दूइज्जमाणा जेणेव हत्थिणाउरे नयरे, जेणेव सहसम्बवणे उज्जाणे, तेणेव उवागच्छन्ति, २ अहापडिरूवं उग्गहं उग्गिण्हित्ता संजमेणं तवसा अप्पाणं भावेमाणा विहरन्ति ॥

२०४. तेणं कालेणं तेणं समएणं धम्मघोसाणं थेराणं अन्तेवासी सुदत्ते नामं अणगारे उराले जाव लेस्से मासंमासेणं खममाणे विहरइ। तए णं से सुदत्ते अणगारे मासक्खमणपारणगंसि पढमाए पोरिसीए सज्झायं करेइ, जहा गोयमसामी तहेव, धम्मघोसे थेरे आपुच्छइ, जाव अडमाणे सुमुहस्स गाहावइस्स गेहे अणुप्पविट्ठे ॥

२०५. तए णं से सुमुहे गाहावई सुदत्तं अणगारं एज्जमाणं पासइ, २ हट्ठतुट्ठे आसणाओ अब्भुट्ठेइ २ पायवीढाओ पच्चोरुहइ, २ पाउयाओ ओमुयइ, २ एगसाडियं उत्तरासङ्गं करेइ, २ सुदत्तं अणगारं सत्तट्ठ पयाइं अणुगच्छइ, २ तिक्खुत्तो आयाहिणं पयाहिणं करेइ, २ वन्दइ नमंसइ, २ जेणेव भत्तघरे तेणेव उवागच्छइ, २ सयहत्थेणं विउलेणं असणपाणेणं पडिलाभिस्सामीति तुट्ठे....॥

२०६. तए णं तस्स सुमुहस्स गाहावइस्स तेणं दव्वसुद्धेणं....तिविहेणं तिकरणसुद्धेणं सुदत्ते अणगारे पडिलाभिए समाणे संसारे परित्तीकए, मणुस्साउए निबद्धे, गेहंसि य से इमाइं पञ्च दिव्वाइं पाउब्भूयाइं। तं जहा--वसुहारा वुट्ठा, दसद्धवण्णे कुसुमे निवाडिए, चेलुक्खेवे कए, आहयाओ देवदुन्दुभीओ, अन्तरा वि य णं आगासे अहो दाणं अहो दाणं घुट्ठे। हत्थिणाउरे सिंघाडग जाव पहेसु बहुजणो अन्नमन्नस्स एवं आइक्खइ ४--"धन्ने णं, देवाणुप्पिया, सुमुहे गाहावई ५....जाव तं धन्ने णं, देवाणुप्पिया, सुमुहे गाहावई" ॥

२०७. तए णं से सुमुहे गाहावई बहूइं वाससयाइं आउयं पालयित्ता कालमासे कालं किच्चा इहेव हत्थिसीसे नयरे अदीणसत्तुस्स रन्नो धारिणीए देवीए कुच्छिंसि पुत्तत्ताए उववन्ने। तए णं सा धारिणी देवी सयणिज्जंसि सुत्तजागरा २ ओहीरमाणी २ तहेव सीहं पासइ, सेसं तं चेव जाव उप्पिं

पासाए विहरइ। "तं एयं खलु, गोयमा, सुबाहुणा इमा एयारूवा माणुस-रिद्धी लद्धा पत्ता अभिसमन्नागया"॥

२०८. "पभू णं, भन्ते, सुबाहुकुमारे देवाणुप्पियाणं अन्तिए मुण्डे भवित्ता अगाराओ अणगारियं पव्वइत्तए?" "हन्ता, पभू"। तए णं से भगवं गोयमे समणं भगवं....वन्दइ नमंसइ, २ संजमेणं तवसा अप्पाणं भावेमाणे विहरइ। तए णं से समणे भगवं महावीरे अन्नया कयाइ हत्थिसीसाओ नयराओ पुप्फगउज्जाणाओ कयवणमालजक्खाययणाओ पडिनिक्खमइ, २ बहिया जणवयविहारं विहरइ। तए णं से सुबाहुकुमारे समणोवासए जाए अभिगयजीवाजीवे जाव पडिलाभेमाणे विहरइ॥

२०९ तए णं से सुबाहुकुमारे अन्नया कयाइ चाउद्दसट्ठमुद्दिट्ठ-पुण्णमासिणीसु जेणेव पोसहसाला तेणेव उवागच्छइ, २ पोसहसालं पमज्जइ, उच्चारपासवणभूमिं पडिलेहेइ, २ दब्भसंथारगं संथरइ, २ दब्भ-संथारं दुरुहइ, २ अट्ठमभत्तं पगिण्हइ, २ पोसहसालाए पोसहिए अट्ठ-मभत्तए पोसहं पडिजागरमाणे विहरइ॥

२१०. तए णं तस्स सुबाहुस्स कुमारस्स पुव्वरत्तावरत्तकालसमयंसि धम्मजागरियं जागरमाणस्स इमेयारूवे अज्झत्थिए ५—"धन्ना णं ते गामागरनगर जाव संनिवेसा जत्थ णं समणे भगवं महावीरे जाव विहरइ। धन्ना णं ते राईसरतलवर....जे णं समणस्स भगवओ महावीरस्स अन्तिए मुण्डा जाव पव्वयन्ति। धन्ना णं ते राईसरतलवर...., जे णं समणस्स भगवओ महावीरस्स अन्तिए पञ्चाणुव्वइयं जाव गिहिधम्मं पडिवज्जन्ति। धन्ना णं ते राईसर जाव जे णं समणस्स भगवओ महावीरस्स अन्तिए धम्मं सुणेन्ति। तं जइ णं समणे भगवं महावीरे पुव्वाणुपुव्विं चरमाणे गामाणुगामं दूइज्जमाणे इहमागच्छिज्जा जाव विहरिज्जा, तए णं अहं समणस्स भगवओ अन्तिए मुण्डे भवित्ता जाव पव्वएज्जा॥"

२११. तए णं समणे भगवं महावीरे सुबाहुस्स कुमारस्स इमं एया-रूवं अज्झत्थियं जाव वियाणित्ता पुव्वाणुपुव्विं जाव दूइज्जमाणे जेणेव

हत्थिसीसे नयरे जेणेव पुप्फगउज्जाणे जेणेव कयवणमालपियस्स जक्खस्स जक्खायतणे तेणेव उवागच्छइ २ अहापडिरूवं उग्गहं गिण्हित्ता संजमेणं तवसा अप्पाणं भावेमाणे विहरइ । परिसा राया निग्गया । तए णं तस्स सुबाहुस्स कुमारस्स....तं महया, जहा पढमं तहा निग्गओ । धम्मो कहिओ । परिसा राया पडिगया ॥

२१२. तए णं से सुबाहुकुमारे समणस्स भगवओ महावीरस्स अन्तिए धम्मं सोच्चा निसम्म हट्ठतुट्ठ....जहा मेहे तहा अम्मापियरो आपुच्छइ । निक्खमणाभिसेओ तहेव जाव अणगारे जाए इरियासमिए जाव बम्भयारी । तए णं से सुबाहू अणगारे समणस्स भगवओ महावीरस्स तहारूवाणं थेराणं अन्तिए सामाइयमाइयाइं एक्कारस अङ्गाइं अहिज्जइ, २ बहूहिं चउत्थछट्ठट्ठम तवोवहाणेहिं अप्पाणं भावित्ता बहूइं वासाइं सामण्णपरियागं पाउणित्ता मासियाए संलेहणाए अप्पाणं झूसित्ता सट्ठिं भत्ताइं अणसणाए छेइत्ता आलोइयपडिक्कन्ते समाहिपत्ते कालमासे कालं किच्चा सोहम्मे कप्पे देवत्ताए उववन्ने ॥

२१३. से णं ताओ देवलोगाओ आउक्खएणं भवक्खएणं ठिइक्खएणं अणन्तरं चयं चइत्ता माणुस्सं विग्गहं लहिहिइ, २ केवलं बोहिं बुज्झिहिइ, २ तहारूवाणं थेराणं अन्तिए मुण्डे जाव पव्वइस्सइ । से णं तत्थ बहूइं वासाइं सामण्णं पाउणिहिइ । आलोइयपडिक्कन्ते समाहिपत्ते कालगए सणंकुमारे कप्पे देवत्ताए उववन्ने । से णं ताओ देवलोगाओ.... माणुस्सं, पव्वज्जा, बम्भलोए । माणुस्सं, तओ महासुक्के । तओ माणुस्सं, आणए....देवे । तओ माणुस्सं, तओ आरणे....देवे । तओ माणुस्सं, सव्वट्ठसिद्धे । से णं तओ अणन्तरं उव्वट्टित्ता महाविदेहे वासे जाइं अड्ढाइं...., जहा दढपइन्ने....सिज्झिहिइ ९ । "एवं खलु, जम्बू, समणेणं जाव संपत्तेणं सुहविवागाणं पढमस्स अज्झयणस्स अयमट्ठे पन्नत्ते" ॥

II भद्दनन्दी ।

२१४. दोच्चस्स उक्खेवो । तेणं कालेणं तेणं समएणं उसभपुरे नयरे । थूभकरण्डे उज्जाणे । धन्नो जक्खो । धणावहो राया । सरस्सई देवी । सुमिणदंसणं कहणं जम्मणं बालत्तणं कलाओ य, जोव्वणं पाणिग्गहणं दाओ पासाय भोगा य जहा सुबाहुस्स । नवरं भद्दनन्दी कुमारे । सिरिदेवीपामोक्खाणं पञ्चसयाणं.... । सामीसमोसरणं । सावगधम्मं.... । पुव्वभवपुच्छा ॥ महाविदेहे वासे पुण्डरीकिणी नयरी । विजयए कुमारे । जुगबाहू तित्थयरे पडिलाभिए, मणुस्साउए निबद्धे, इहं उप्पन्ने । सेसं जहा सुबाहुस्स जाव महाविदेहे वासे सिज्झिहिइ ९ ॥

III सुजाए ।

२१५. तच्चस्स उक्खेवो । वीरपुरं नयरं । मणोरमं उज्जाणं । वीरकण्हमित्ते राया । सिरी देवी । सुजाए कुमारे । बलसिरीपामोक्खा पञ्चसयकन्ना । सामीसमोसरणं । पुव्वभवपुच्छा ॥ उसुयारे नयरे । उसभदत्ते गाहावई । पुप्फदत्ते अणगारे पडिलाभिए । मणुस्साउए निबद्धे । इह उप्पन्ने जाव महाविदेहे वासे सिज्झिहिइ ९ ॥

IV सुवासवे ।

२१६. चउत्थस्स उक्खेवो । विजयपुरं नयरं । नन्दणवणं उज्जाणं । असोगो जक्खो । वासवदत्ते राया । कण्हा देवी । सुवासवे कुमारे । भद्दापामोक्खाणं पञ्चसयाणं....जाव पुव्वभवे ॥ कोसम्बी नयरी । धणपाले राया । वेसमणभद्दे अणगारे पडिलाभिए । इह जाव सिद्धे ॥

V जिणदासे ।

२१७. पञ्चमस्स उक्खेवो । सोगन्धिया नयरी । नीलासोए उज्जाणे । सुकालो जक्खो । अप्पडिहओ राया । सुकन्ना देवी । महचन्दे कुमारे ।

तस्स अरहदत्ता भारिया । जिणदासो पुत्तो । तित्थयरागमणं । जिणदास-पुव्वभवो ॥ मज्झमिया नयरी । मेहरहो राया । सुधम्मे अणगारे पडिलाभिए जाव सिद्धे ॥

VI धणवई ।

२१८. छट्ठस्स उक्खेवो । कणगपुरं नयरं । सेयासोयं उज्जाणं । वीरभद्दो जक्खो पियचन्दो राया । सुभद्दा देवी । वेसमणे कुमारे जुवराया सिरिदेवीपामोक्खा पञ्चसया कन्ना । पाणिग्गहणं । तित्थयरागमणं । धणवई जुवरायपुत्ते जाव पुव्वभवो ॥ मणिवया नयरी । मित्तो राया । संभूतिविजए अणगारे पडिलाभिए जाव सिद्धे ॥

VII महब्बले ।

२१९. सत्तमस्स उक्खेवो । महापुरं नयरं । रत्तासोगं उज्जाणं । रत्तपाओ जक्खो । बले राया । सुभद्दा देवी । महब्बले कुमारे । रत्तवई-पामोक्खाओ पञ्चसया कन्ना । पाणिग्गहणं । तित्थयरागमणं जाव पुव्वभवो ॥ मणिपुरं नयरं । नागदत्ते गाहावई । इन्दपुरे अणगारे पडिलाभिए जाव सिद्धे ॥

VIII भद्दनन्दी ।

२२०. अट्ठमस्स उक्खेवो । सुघोसं नयरं । देवरमणं उज्जाणं । वीरसेणो जक्खो । अज्जुणो राया । तत्तवई देवी । भद्दनन्दी कुमारे । सिरिदेवीपामोक्खा पञ्चसया जाव पुव्वभवे ॥ महाघोसे नयरे । धम्मघोसे गाहावई । धम्मसीहे अणगारे पडिलाभिए जाव सिद्धे ॥

IX महचन्दे ।

२२१. नवमस्स उक्खेवो । चम्पा नयरी । पुण्णभद्दे उज्जाणे । पुण्णभद्दो जक्खो । दत्ते राया । दत्तवई देवी । महचन्दे कुमारे जुवराया

सिरिकन्तापामोक्खा पञ्चसया कन्ना जाव पुव्वभवो ॥ तिगिञ्छी नयरी । जियसत्तू राया । धम्मवीरिए अणगारे पडिलाभिए जाव सिद्धे ॥

X वरदत्ते ।

२२२. दसमस्स उक्खेवो । तेणं कालेणं तेणं समएणं सागेए नामं नयरे होत्था । उत्तरकुरुउज्जाणे । पासमिओ जक्खो । मित्तनन्दी राया । सिरिकन्ता देवी । वरदत्ते कुमारे । वरसेणापामोक्खा पञ्च देवीसया । तित्थयरागमणं । सावगधम्मं....। पुव्वभवपुच्छा ॥ सयदुवारे नयरे । विमलवाहणे राया । धम्मरुई नामं अणगारं एज्जमाणं पासइ, २ पडिलाभिए समाणे मणुस्साउए निबद्धे । इहं उप्पन्ने । सेसं जहा सुबाहुस्स कुमारस्स । चिन्ता जाव पव्वज्जा । कप्पन्तरिओ जाव सव्वटठसिद्धे । तओ महाविदेहे जहा दढपइन्नो जाव सिज्झिहिइ ९ ॥

२२३. "एवं खलु, जम्बू, समणेणं जाव संपत्तेणं सुहविवागाणं दसमस्स अज्झयणस्स अयमट्ठे पन्नत्ते" । "सेवं भन्ते, सेवं भन्ते" ॥

विवागसुयस्स दो सुयक्खन्धा, दुहविवागो सुहविवागो य । तत्थ दुहविवागे दस अज्झयणा एक्कसरगा दससु चेव दिवसेसु उद्दिसिज्जन्ति । एवं सुहविवागे वि । सेसं जहा आयारस्स ॥

॥ एक्कारसमं अङ्गं सम्मत्तं ॥

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NOTES.

[*N. B.*—The references are to paragraphs]

विवागसुयं–विपाकश्रुतं, The title of the work विवागसुयं has been explained in the Introduction.

पढम-प्रथम, first.

सुयक्खन्ध–श्रुतस्कन्ध, volume or part of a sacred text.

1. तेणं कालेणं तेणं समएणं–तस्मिन् काले तस्मिन् समये, in that age and at that time. The Inst. is used for the Loc. Or ते, काले etc. may be taken in the Loc., णं being explained as an explative.

होत्था, past tense of हू (भू) to be.

वण्णओ–(वर्णक:), description. The word has a peculiar use in the Amg. Jain Scriptures. It denotes stereotyped descriptions of persons and objects such as king, queen, prince, gardens, cities, temples etc. Instead of being given out in full, such descriptions are usually abbreviated, the first and the last words only being given, with the word जाव ('until') to denote the intermediate words; and often this stenographic symbol is left out, the word वण्णओ ('description') being substituted for the whole. They are to be mechanically reproduced from other texts of the Jain Canon in which they are given in

full. ' वण्णओ ' here refers to such a description of the town चम्पा.

चेइय–चैत्य, temple

2. समण–श्रमण, an ascetic.

भगवन्त–revered, venerable. The Gen., Sing. भगवओ is derived from the corresponding Sk. form भगवत:

महावीर–He is the 24th and the last Expounder of the Jain Faith.

अन्तेवासी–अन्तेवासिन्, disciple, pupil.

अज्ज–आर्य, revered, venerable, noble.

सुहम्म–सुधर्मन्; he was the fifth of the eleven गणधरs or principal disciples of महावीर. He survived महावीर and handed down his master's teachings to posterity. सुधर्मन् had a pupil named जम्बू who puts questions to his master; and in many of the Jain scriptures सुधर्मन् is found explaining the preachings of महावीर in answer to the questions of जम्बू.

अणगार–अनगार, a houseless person, a monk.

जाइसंपन्न–जातिसंपन्न, of noble birth, or possessing knowledge of past existence.

चउदसपुव्वी–चतुर्दश+पूर्वी, who had studied the 14 पूर्व scriptures. The principal works that formed the Jain

Canon even before महावीर are called पूर्वs. They were 14 in number and are now lost.

चउनाणोवगय–चतुर्ज्ञानोपगत, who possessed the first 4 of the 5 kinds of knowledge. The Jain Metaphysics divides knowledge into 5 kinds, viz.,

(1) मतिज्ञान, knowledge coming from the sense organs.

(2) श्रुतिज्ञान, knowledge resulting from the study of the scriptures.

(3) अवधिज्ञान, knowledge acquired without the help of the senses within a limited sphere.

(4) मनःपर्यायज्ञान, knowledge of the thoughts and feelings of others.

(5) केवलज्ञान, infinite knowledge of the present, the past and the future.

सद्धिं–सार्धम्, with.

संपरिवुड–संपरिवृत, surrounded by.

पुव्वाणुपुव्वी–पूर्व + अणुपूर्वी, successive or serial order.

जेणेव पुण्णभद्दे चेइए =जेणेव (दिसाए) पुण्णभद्दे चेइए, (the direction) in which the पुण्णभद्द temple was situated.

अहापडिरूव–यथाप्रतिरूप, suitable, fit.

विहर–वि+हृ, to roam, to wander, to sport.

जाव पुण्णभद्दे चेइए, अहापडिरूवं जाव,—In this context, the words describing सुधर्म's going to the temple पुण्णभद्द and taking a suitable residence there are suppressed,

being left to be understood by the insertion of 'जाव' and 'जाव'.

परिसा–परिषद्, an assembly of people, congregation.

निग्गय–निर्गत, went out, started.

धम्म–धर्म, a religious discourse, a sermon.

सोच्चा निसम्म–श्रुत्वा निशम्य, having listened to and heard. It is a peculiarity of the Amg. language that words having the same sense are frequently used in the same sentence, either separately or in a compound, without any additional meaning.

पाउब्भूय–प्रादुर्भूत, appeared, come.

पडिगय–प्रतिगत, returned.

3. सत्तुस्सेह–सप्तोत्सेद (सप्तहस्तप्रमाण), measuring seven 'hands' in height.

गोयम–गौतम, family name of the first गणधर of महावीर.

सामी–स्वामिन्, monk, revered sir (voc.). झाण° is an abbreviation for झाणकोट्ठोवगअ–ध्यानकोष्ठोपगत, immersed in the treasure of meditation.

जायसड्ढ–जातश्रद्ध, in whom was produced (जात) desire, curiosity or faith (श्रद्धा).

उवागअ–उपागत, went, approached.

तिक्खुतो–त्रिकृत्वः, thrice.

आयाहिणपयाहिणा–आदक्षिण+प्रदक्षिणा, going round (a person or object) keeping (it) to one's right.

वन्दइ नमंसइ, २ एवं वयासी:—The figure २ occurring after a finite verb stands for its Indeclinable past participle. Thus here it stands for वन्दित्ता नमंसित्ता.

जाव पज्जुवासइ–यावत् परि+उप+आस्ते, until he waits upon. The intermediate words indicated by 'जाव' are not necessary to make the sense complete.

वयासी:—irregular past tense of वय (वच्) to speak derived from Sk. and used to denote both sing. and plu. numbers.

णं–ननु, verily, indeed. It is often used as an explative; and its frequent occurrence is a peculiarity of the Ang. language.

भन्ते–A term of address to monks; 'revered sir'.

जाव संपत्तेन=(....सिद्धिगइनामधेयं ठाणं) संपत्तेन, सिद्धिगतिनामधेयं स्थानं संप्राप्तेन, who had attained (संप्राप्त) liberation. All the intermediate words that are left out and indicated by 'जाव' are not quoted in full, only those given in the brackets being sufficient to make the sense complete.

अङ्ग—The principle works of the श्वेतांबर Jain Canon are called the अङ्गs. They are 12 in number, of which the last one is lost. पण्हावागरण (प्रश्नव्याकरण) is the 10th and विवागसुय (विपाकश्रुत) is the 11th अङ्ग.

अट्ठ–अर्थ, meaning, contents, purport.

पन्नत्त–प्रज्ञप्त, told, said, narrated, declared.

एक्कारसम–एकादश, eleventh.

4. दुहविवाग–दुःखविपाक, result or fruits of bad acts.
सुहविवाग–सुखविपाक, result or fruits of good acts.
कइ–कति, how many.
अज्झयण–अध्ययन, chapter of a book, a lesson.

5. आइगर–आदिकर, the first preacher or founder of a religious doctrine.

तित्थगर–तीर्थंकर, the founder of a religious or philosophical school; also one who establishes the order of 'four,' viz., monks, nuns, laymen and laywomen.

मियापुत्ते य etc., these are the names of the 10 persons whose stories are narrated in the first सुयक्खन्ध of विवागसुयं.

7. वण्णओ–referes to the description of the मियग्गाम town.

वहिया–बहिस्, outside.

उत्तरपुरत्थिम–उत्तरपौरस्त्य, north-eastern.

दिसीभाअ–दिग्भाग, direction. उज्जाण–उद्यान, garden.

सव्वोउय– (सर्वर्तुक)=सव्वोउय (पुप्फफलसमिद्धे रम्मे........), (beautiful......and.... possessing in abundance the flowers and fruits) of all seasons.

जक्ख–यक्ष, a class of semi-divine beings.

जक्खायपण–यक्षायतन, a temple consecrated to a यक्ष.

चिराईअ–चिरातीत, very old, ancient.

8. खत्तिय–क्षत्रिय, a person of the warrior class.

देवी–queen.

अहीण (अहीन)=अहीण (पुन्नपञ्चिन्दियसरीरा), perfect (in all the five limbs of her body).

अत्तय–आत्मज, son.

जाइअन्ध–जाति+अन्ध, blind from birth.

मूअ–मूक, dumb. वहिर–वधिर, deaf. पङ्गुल–पङ्गुल, lame.

हुंड–(सर्वावयवप्रमाणविकलः), deformed.

वायव्व–वायव्य, paralytic.

हत्था, पाया, कण्णा, अच्छी and नासा mean hands, feet, ears, eyes and nose respectively.

अङ्गोवाङ्ग–अङ्ग+उपाङ्ग, limbs, big and small.

आगिई–आकृति, shape.

आगिइमेत्त–आकृति+मात्र, nothing but shape.

रहस्सिय–रहस्यिक, secret.

भूमिघर–भूमिगृह, underground cell.

रहस्सिएणं–secretly.

भत्तपाण–भक्त+पान, food and drink.

पडिजागर–प्रति+जागृ, to keep awake, to attend on.

The figure 2 occurring after an adjective indicates the repetition of the adjective. Thus पडिजागरमाणी २ विहरइ=पडिजागरमाणी पडिजागरमाणी विहरइ.

9. सचक्खुअ–सचक्षुष्क, a person having eyes.

पुरिस–पुरुष, a man.

पुरओदण्डअ–पुरतोदण्डक, with a stick held in front.

पगड्ढिज्जमाण–प्रकृष्यमाण, being led or dragged by.

फुट्टहडाहडसीस–whose head (सीस–शीर्ष) was prominently (हडाहड–अत्यर्थम्) marked by dishevelled (फुट्ट–स्फुटित) hair.

मच्छिआ–मक्षिका, a fly.

चडगर and पहकर both are synonymous words meaning a swarm or crowd.

अन्निज्जमाणमग्ग–अन्वीयमानमार्ग, whose path was followed by, *i. e.*, who was followed on his path by.

कालुणवडिया–कारुण्यवृत्ति, feeling of compassion.

वित्तिं कप्पेमाण–वृत्ति कल्पयन्, earning his livelihood.

10. समोसरिअ–समवसृत, arrived.

इमीसे कहाए लद्धट्ठे समाणे–having obtained this intelligence.

जहा कूणिए तहा,–यथा कूणिकः तथा. King कूणिय's visit to महावीर is described in full in the औपपातिक सूत्र. The word जहा and तहा denote that the same description is to be understood in the case of king विजय's visit to महावीर.

पज्जुवास–परि+उप+आस्, to wait upon.

11. महच्चा-महत्, great.

जनसद्द-जन+शब्द, noise of the people or crowd

जाव refers to the description of जणसद्द.

सुणेत्ता-श्रुत्वा, having heard.

देवाणुप्पिय-देवानुप्रिय, beloved of gods, a term of courteous address.

इन्दमह-इन्द्र+महः, a festival in honour of इन्द्र.

निगच्छइ-निर्+गम्, to go out.

इ वा-इति वा. From the noise of the crowd the blind man understands that the crowd was proceeding in a certain direction. Not knowing why the crowd was proceeding there, he is simply left to guess. The first thought that occurs to him is that there might be a festival held in honour of इन्द्र and that the crowd might be proceeding to see it. The expression इ वा is used to indicate such of his other guesses which are not given in the text.

निगच्छइ:-An object, for instance परिसा, should be supplied to this verb.

नो-no, not. एए-एते, these men, the crowd.

आइक्ख-आ+चक्ष्, to tell, to describe, to expound.

तीसे=तीसे परिसाए.

य.... (च....):-महावीर delivered a religious discourse to king विजय and to the assembly (तीसे-परिसाए). The dots after य indicate the description of the discourse which is left out.

12. जेट्ट–जेष्ठ, seniormost, first.

जाइअन्धारूव–जाति+अन्धरूप, blind by birth.

हन्ता–हन्त, a particle implying joy or grief.

कहं–कथम्, how.

अब्भणुन्नाअ–अभि+अनुज्ञात, being permitted or allowed by.

समाण–Pres. participle used in the place of Sk. सत्.

पासित्तए–द्रष्टुम्, Inf. of पास (दृश) to see.

जहासुयं–यथासुखम्, at one's pleasure.

13. हट्टतुट्ट–हृष्टः तुष्टः च, being delighted and pleased.

अन्तिय–अन्तिक, neighbourhood, near, from.

पडिनिक्खम–प्रति+निस्+क्रम्, to go out.

अतुरिय–अत्वरितं, without haste.

सोहेमाण–शोधयन्, clearing up. गोयम moved towards मियग्गाम without any haste (अतुरियं), and as he moved, he was careful to see that his path was pure and clean (सोहेमाणे).

मज्झंमज्झेण–मध्यमध्येन (Ind.) in the middle of, right through.

14. एज्जमाणं–आयन्तं, Pres. part. of आ+इ, coming.

हट्टतुट्ट जावः—All the words to be supplied in the place of जाव are expressive of the delight of मियादेवी at the arrival of गोयम.

सदिस–सं+दिश, to order.

पओयण–प्रयोजन, reason, cause, purpose.

हव्वं–(शीघ्रम्), quickly, without making any delay.

अणुमग्गजायअ–अनुमार्गजातक, born after, younger. Being ashamed of her eldest son, who was deformed, मियादेवी shows her 4 younger sons to गोयम.

पाडेइ, Pres. 3rd sing. of the caus. of पड (पत्) to fall.

15. तहारूव–तथारूप, such, *i. e.* of such powers. नाणी–ज्ञानिन्, wise, omniscient. अक्खाअ–आख्यात, told.

धम्मायरिय–धर्माचार्य, religious preceptor.

16. संलव–सं+लप्, to speak.

भत्तवेला–भक्त+वेला, time for taking meal.

जाया यावि होत्था–जाता च अपि अभवत् इत्यर्थः; (the time for मियापुत's meal) was already overdue.

कट्टु–कृत्वा; absolutive of कृ to do.

त्ति कट्टु–इति कृत्वा, thinking thus.

भत्तपाणघर–भक्त+पान+गृह, a room for food and drink.

वत्थपरियट्टय–वस्त्र+परिवर्तक, change of dress.

कट्ठसगडिया–काष्ठ+शकटिका, a wooden cart.

गिण्हइ–गृह्णाति, takes.

असणपाणखाइमसाइम–अशन+पान+खाद्य+स्वाद्य, Food, drink, eatables and relishes.

अणुकड्ढ–अनुकृष्, to drag.

पिट्ठओ–पृष्ठतः, behind.

17. चउपुड–चतुष्पुट, four-folded.

मुहपोत्तिया–मुख+पोत्रिका, mouth-cloth, श्वेताम्बर Jain monks carry with them a folded piece of cloth, and cover their face with it in order to prevent tiniest living beings from entering into their mouth. मियादेवी, however, asks गोयम to cover his face that he may be able to bear the ill-smell emitting from the place where her son मियापुत्त was kept.

18. परंमुही–पराङ्मुखी, with her face turned away
दुवारं–द्वारम्, door.

विहाडे–वि+घाटय्, to open.

जहानामय–यथा+नामक, just as, similar to.

अहिमड–अहि+मृत, dead body of a reptile.

सप्पकडेवर–सर्प+कलेवर, dead body of a serpent.

अनिट्ठतराअ–अनिष्टतरक, more unpleasant than.

अभिभूय–अभिभूत, overcome by.

मुच्छिय–मूर्च्छित, attached to, fainted.

असण ४; the numericel figure occuring after a word indicates the repetetion of synonymous words as many times as is denoted by the figure.

आसअ–आस्यक, mouth.

आहारे–आ+हार्य्, to eat

क्षिप्पामेव–क्षिप्रमेव, quickly.

विद्धंसे–वि+ध्वसय्, to digest, to destory.

पूयं च सोणियं च-पूयं च शोणितं च, pus and blood.

परिणामे-परि+नामय्, to turn into.

19. एयारूव-एतद्+रूप, of such type, of this description.

अज्झत्थिय-आध्यात्मिक, thought.

समुप्पज्ज-सम्+उद+पद, to be born or produced.

पुरापोराण-पुरा+पुराण, ancient, i. e., done in the remote past.

दुच्चिण्ण-दुस +चीर्ण, wicked.

दुप्पडिक्कन्त-दुष्प्रतिक्रान्त, ill-done.

कड-कृत, done.

फलवित्तिविसेस-फल+वृत्ति+विशेष, peculiar maturity of the fruit (of deeds done in the past).

पच्चणुभव-प्रति+अनु+भू, to experience.

नरय-नरक, hell. नेरइय-नैरयिक, hell-being.

पच्चक्खं-प्रत्यक्षं, literally, actually, before the eye.

नरगपडिरूविय-नरक+प्रतिरूपक, corresponding or similar to hell.

वेयणा-वेदना, pain.

वेय-विद्, to feel, to experience.

आपुच्छ-आ+प्रच्छ्, to take leave of.

' तं चेव सव्वं जाव ' indicates the repetition of the whole paragraphs from 14 to 18.

पुरा जाव विहरइ, ' जाव ' indicates the repetition of

the sentence beginning with पुरापोराणाणं and ending with विहरइ, occurring above in this very paragraph.

पुव्वभव–पूर्वभव, former or past life.

कयर–कतर, which.

समायर–सम्+आ+चर्, to do, to practise.

20. जम्बुद्दीव–जम्बूद्वीप, the name of the first of the many continents into which the earth is divided according to Jain cosmology.

दीव–द्वीप, continent.

वास–वर्ष, country.

भारह–भारत. It is the name of the first of the seven regions into which जम्बूद्वीप is divided.

रिद्धत्थिमिय=रिद्धत्थिमियसमिद्ध–ऋद्ध+स्तिमित+समृद्ध, rich peaceful and prosperous.

अदूरसामन्त–अदूर+समन्त, neither far nor near from.

दाहिणपुरत्थिम–दक्षिण+पौरस्त्य, south-eastern.

खेड–a small town; cf. खेडें in मराठी.

आभोअ–आभोग, extent.

रट्ठकूड–राष्ट्रकूट, a district officer.

अहम्मिय–अधार्मिक, impious, irreligious.

दुप्पडियाणन्द–दुस्+प्रति+आनन्द, one who takes delight in evil acts.

आहेवच्च–आधिपत्य, suzorainty, sovereignty, lordship, rule.

✓ 21. कर–कर, tax. भर–भर, heavy tax. विद्द–वृद्धि, interest. उक्कोडा–उत्कोच, bribe. पराभव–insult. देज्ज–देय, compulsory contribution. भेज्ज–भेद्य– punitive tax. कुन्त–कुन्त, money obtained at the point of sword. लङ्घपोस–'लंछ' पोष, maintaining the 'लंछ' class of thieves. आलीवण–आदीपन, setting on fire. पन्थकोट्ट–पान्थकुट्ट, a class of thieves who kill way-farers. ओवीलेमाण–उप+पीडयन्, harassing. torturing. विहम्मेमाण–वि+घातयन्, killing. तज्जेमाणे–तर्जयन्, threatening. तालेमाण–ताडयन्, beating. राईसर–राजेश्वर, a sovereign. तलवर–king's favourite, a courtier, or a village revenue officer. माडंबिय–the headman of a hamlet. कोडुम्बिय–कौटुम्बिक (कुटुम्बस्याधिपतिः कौटुम्बिकः), the head of a family. सेट्ठि–श्रेष्ठिन्, a merchant. सत्थवाह–सार्थवाह, a caravan of merchants. गामेल्लग–ग्रामेयक, a villager. कज्ज–कार्य, affair, transaction. कारण–consultation. मन्त–मन्त्र, counsel. गुज्झ–गुह्य, secret. निच्छय–निश्चय, resolution, decision. ववहार–व्यवहार, law-suit. सुणमाणे भणइ 'न सुणेमि'–Having heard a thing, इक्काई afterwards used to say that he did not hear it, i. e., he denied what he had heard. असुणमाणे भणइ 'सुणेमि'–He used to say that he heard a thing which he had not heard. He acted similarly when he saw (पस्समाण), spoke (भासमाण), took (गिण्हमाण), or knew (जाणमाण) anything. एयकम्म–एतत्कर्म, who did such acts. एयप्पहाण–एतत्प्रधान, whose acts were mostly such. एयविज्ज–एतद्विद्य, who knew (how to do)

such acts. एयसमायार–एतत्समाचार, whose conduct was such. पावकम्म–पापकर्म, sinful or wicked deeds. कलिकलुस–कलि+कलुष, censurable, sinful, wicked. समज्जिणमाण–सम्+अर्जयन्, acquiring, procuring, earning.

22. जमगसमगमेव–यमकसमकम् एव, at one and the same time, simultaneously. रोगायङ्क–रोग+आतक, diseases and sicknesses. The names of the 16 diseases by which इक्काई was inflicted are:—सास (श्वास)-asthma; कास (कास)-cough; जर (ज्वर)-fever; दाह (दाह)-inflamation; कुच्छिसूले (कुक्षि+शूल) belly-ache; भगंदर (भगंदर)-fistula; अरिसा (अर्शस्)-piles. अजीरअ–अजीरक, indigestion. दिट्ठी–दृष्टी, a disease of the eyes. मुद्धसूल–मूर्धशूल, headache अकारअ–loss of appetite. अच्छिवेयणा–अक्षि+वेदना, sore-eyes. कण्णवेयणा–कर्णवेदना, ear-disease. कण्डू–itching. उयर–उदर, dropsy. कोढ–कुष्ठ, leprosy. कोडुम्बियपुरिस–कौटुम्बिक+पुरुष, a domestic servant. सद्दावे–शद्वय्, to call. सिंघाडग–शृङ्गाटक, a square. तिग–त्रिक, a place where three roads meet. चउक्क–चतुष्क, a place where four roads meet. चच्चर–चत्वर, a square. महापह–महापथ, high road. पह–पथिन्, path. उग्घोसे–उद्+घोषय, to proclaim. वेज्ज–वैद्य, physician. जाणय–ज्ञायक, a person possessing knowledge or skill. तेगिच्छी-चिकित्सिन्, a physician. उवसामित्तए–उपशमयितुम्, to cure. अत्थसंपयाण–अर्थ+संप्रदान, gift of money. दलय–दा, to give. दोच्चं–द्विः, a second time. तच्चं–त्रिः, a third time, thrice. आणत्तिया–आज्ञप्तिका, order. पच्चप्पिण–प्रति+अर्पय, to report to.

23. सत्यकोसहत्थगया–शस्त्र+कोश+हस्त+गताः, with the bag (कोश) of their surgical instruments (शस्त्र) in their hands (हस्तगत). सएहिन्तो गिहेहिन्तो–स्वेभ्यः गृहेभ्यः, from their respective houses. पडिनिक्खमे–प्रति+निस्+क्रम्, to go out. परामुस–परा+मृश्, to examine. निदाण–निदान, cause (of a disease). अब्भङ्ग–अभ्यङ्ग, smearing the body with oil. उवट्टण–उद्वर्तन, rubbing the body with perfumes. सिणेहपाण–स्नेह+पान, drinking oil or oily substance. वमण–वमन, vomitting. विरेयण–विरेचन, purging. अवदहणा–अवदहन, fomenting. अवण्हाण–अपस्नान, impure or medicated bath. अणुवासणा–अनुवासन, administering oily enemata. वत्थिकम्म–वस्तिकर्मन्, enema. निरूह–निरूह, an enema not of an oily kind, causing to purge with a *clyster*. सिरावेह–सिरावेध, piercing veins (for bleeding). तच्छण–तक्षण, cutting. पच्छण–प्रछन, abrading. सिरोवत्थी–शिरोवस्ति, applying oil to the head. तप्पणा–तर्पण, an oily substance. पुडपाग–पुटपाक; a particular method of preparing drugs, in which the various ingredients are wrapped up in leaves and being covered with clay are roasted in the fire; a drug prepared by this process. छल्ली, bark, skin. सिलिया–शिलिका, a kind of plant. ओसह–ओषध, medicine (consisting of one article). भेसज्ज–भैसज्य, medicine (consisting of more than one article). संचाए–to be able. जाहे–यदा, when. ताहे–तदा, then. सन्त–श्रान्त, wearied. तन्त–तान्त, exhausted or fatigued.

24. पडियाइक्खि–प्रत्याख्यात, denied, abandoned. परियारगपरिचत्त–परिचारक+परित्यक्त, abandoned by attendants. निविड्ठोसहभेसज्ज–निवृत्त+औषध+भैसज्य, in whose case the medicines were ineffective. रज्ज–राज्य, kingdom, रट्ठ–राष्ट्र, realm. आसाएमाण–आस्वादयन्–enjoying. पत्थेमाण–प्रार्थयन्, longing for, seeking. पीहेमाण–स्पृहयन्, desiring. अट्ट–दुहट्ट–वसट्ट, (आर्त+दुःखार्त+वशार्त), distressed, distressed by misery and distressed by helplessness. अड्ढाइज्ज–अर्ध-तृतीय, two and a half. परमाउय–परम+आयुस्, maximum period of life. पालय–पालय्, to keep to enjoy. कालमास–time of death. कालं किच्चा–कालं कृत्वा, having met with death. रयणप्पभा–रत्नप्रभा, name of the first of the 7 hells according to Jain cosmology. उक्कोस सागरोवमट्ठिइअ–उत्कर्ष+सागरोपम+स्थितिक, having the maximum (उत्कर्ष) life (स्थिति) of a सागरोपम period; सागरोपम is a fabulously long period. उववन्न–उपपन्न, born. उवट्ट–उद्+वृत्, passing into another state of existence after completing one's term of existence as a celestial or hell being. कुच्छि–कुक्षि, belly, womb.

25. उज्जल–उज्ज्वल, excessive, burning. दुरहियास–दुरविसह्य, unbearable. जप्पभिइं–यत्प्रभृति, since. तप्पभिइं–तत्प्रभृति, from that time. अमणुन्न–अमनोम (न मनसा अम्यते यत् तदमनोमम्), disagreeable to the mind.

26. पुव्वरत्त–पूर्वरात्र, earlier part of the night. अवरत्त–अपरराात्र, latter part of the night. कुडुंबजागरिया–कुटुम्ब+

जागरिका, anxiety or thinking about one's family. धेज्जा–ध्येया, to be thought of. वेसासिय–वश्वासिक, trustworthy. अणुमय–अनुमत, approved. निच्छइ=न इच्छति. किमङ्ग–किम्+अङ्ग, 'how much less,' or 'how much more'. परिभोग–enjoyment, company. सेयं–श्रेयस्, desirable, better. गब्भसाडणा–गर्भ+शातना, abortion. पाडणा–पातन, felling. गालणा–गालन, dropping. मारणा–मारण, destroying, killing. साडे–शायय्, to effect abortion or fall. खार–क्षार, any caustic substance. तूवर–तूवर–astringent. पच्चाया–प्रति+आ+जन्, to be born. साहसिअ–साहसिक, adventurous. सरीसव–सरीसृप, a reptile, serpent. उरग–उरग, a snake. असयंवस–अस्वयंवश, helpless. दुहंदुहेण–दु:खदु:खेन, with great pain.

27. नाली–नाडी, artery, vein. पवह–प्रवह, course of direction towards. अब्भिन्तरप्पवह–अभ्यन्तर+प्रवह, flowing inside. बाहिर–बहिस्, outside. पूयप्पवह–पूत+प्रवह, flowing pus. नक्क–nose, cf. नाक in मराठी. धमणि–धमनी, artery. परिस्सव–परि+स्रु, to flow, to ooze. अग्गिअ–अग्निक, name of a disease characterised by over-digestion and over-appetite. वाही–व्याधि, disease. विद्धंस–विध्वंस, destruction.

28. पयाया–प्रजाता, gave birth to. अम्मधाई–अम्बा+धात्री, a motherlike-nurse. एगन्त–एक+अन्त, a corner. उक्कुरुडिया–उत्करिका, a dunghill. उज्झ–उज्झ्, to abandon. उव्विग्ग–उद्विग्न, dejected. उदाहु–उताहो, or.

29. संभन्त–संभ्रान्त, confused. उट्ठाए–उत्थाय, having got up. थिर–स्थिर, firm, long-lived.

31. उववज्ज+उप+पद्, to be born. मणुया–मनुज, a human being. अहे–अधस्, below. तओ अणन्तरं उव्वट्टित्ता से..... भुज्जो २ पच्चायाइस्सइ:—Thereafter (तओ अणन्तरं) being born (उव्वट्टित्ता) several hundreds of thousand times (अणेगसयसहस्सखुत्तो) in each (एगमेगंसि) of the 12 and a half (अद्धतेरस) hundred thousand (सयसहस्स) places of birth (जोणिविहाण) in crores (कोटि) of these (इमाइं) chief (पमुह) families (कुल) of acquatic creatures (जलयर) of lower species (तिरिक्ख) possessing 5 sense organs (पञ्चिन्दिय) such as a fish (मच्छ), a tortoise (कच्छभ), a crocodile (गाह), a shark(मकर), a 'सुंसुमार' crocodile etc. (आईणं), ——he (से–the soul of मियापुत्त) will be born there again and again (तत्थ भुज्जो २ पच्चायाइस्सइ). पञ्चिन्दिय–पञ्चेन्द्रिय, a creature possessiug 5 sense organs. तिरिक्खजोणिय–तिर्यग्योनिक, a creature born in lower species of animals. जाति–species. मच्छ–मत्स्य, fish. कच्छभ–कच्छप, tortoise. गाह (ग्राह), मगर (मकर) and सुंसुमार (शिशुमार) are kinds of crocodiles. अद्धतेरस–अर्धत्रयोदश, twelve and a half. विहाण–विधान, creation, birth. खुत्तो–कृत्वः, an affix added to numerals to denote 'fold' or 'times'. उद्दाय–उद्+द्रु, to die. भुज्जो–भूयः, again. चउपअ–चतुष्पद्, a quadruped. कडुयदुद्धिय–कटु+दुग्धिक, a plant

having bitter milk--like juice. आउ–अप्, water. गोण–गो bull. उम्मुक्कबालभाव–उन्मुक्त+बालभाव, one who has left (उन्मुक्त) child--hood, i. e., attained to youth. पढमपाउस–प्रथम+प्रावृष्, early days of the rainy season. खलीणमट्टिया–खलीन+मृत्तिका, lump of earth high upon the bank. पेल्लिअ–(पीडित), crushed. पुमत्ता–पुस्त्व, male being. थेर–स्थविर, monk. मुण्ड–मुण्ड, a monk. पव्वय–प्र+व्रज्, to renounce the world. ईरियासमिअ–ईर्या+समित, (one) walking with care and attention. बम्भयारी–ब्रह्मचारी, a celibate. परियाग–पर्याय, course. पाउण–प्र+आप्, to observe, to reach. आलोइयपडिक्कन्त–ओलोचित+प्रतिक्रान्त, one who has confessed his faults and vowed to refrain from them. समाहिपत्त–समधिप्राप्त, engrossed in meditation. सोहम्म–सौधर्म, name of the 1st of the 16 heavens in Jain cosmology. कप्प–कल्प, heaven. चय–च्यु, to fall spiritually, to be degraded. चयं चइत्ता–च्यवनं च्युत्वा, having suffered a fall. महाविदेह, name of the 4 th of the 7 continents of जम्बूद्वीप. अड्ढ–आढ्य, rich. दढपइन्न:–The narration of दढपइन्न will be found in औपपातिक, राजप्रश्नीय and भगवती. जहा दढपइन्ने,....जाव सिज्झिहिइ,–like दढपइन्न, he (the soul of मियापुत्त born in महाविदेह) will learn the 72 arts.......and finally attain liberation (सिज्झिहिइ). सा चेव वत्तव्वया:–The passage in औपपातिक etc., above referred to, contains a description of दढपइन्न's learning the 72 arts and so forth. The

same description (वक्तव्यता) is to be reproduced here.

34. बावत्तरिकलापण्डिया—द्वासप्तति+कला+पण्डिता, proficient in the 72 arts (mentioned in Jain literature). चउसट्ठि-गणियागुणोववेया—चतुष्षष्टि+गणिका+गुणोपेता, possessing the courtesan's 65 qualities (such as singing, dancing etc). एगूणतीसविसेसे रममाणी—एकोनत्रिंशत्+वेशेषे रममाणा, dallying in 29 different ways. एक्कवीसरइगुणप्पहाणा—एकविंशति+रतिगुण+प्रधाना, devoted to 21 qualities of dalliance. बत्तीसपुरिसोव-यारकुसला—द्वात्रिंशत् + पुरुषोपचार + कुशला, clever in serving the man in 32 ways. नवङ्गसुत्तपडिबोहिया—नवाङ्ग+सुप्त+प्रतिबोधिता, in whom the 9 sense-organs(नवाङ्ग), which had been dormant (सुप्त), were awakened (प्रतिबोधित). The courtesan's 9 sense organs were dormant as she was not aware of their use before attaining to youth. But youth had made her fully conscions of their use. सिंगारागारचारुवेसा—शृंगार (sentiment of love)+अगार (house) +चारु (fine) +वेषा (dress), wearing a fine dress expressive of love (literally, of the abode of love). गीयरइगन्धव्वनट्टकुसला—गीत+रति+गान्धर्व+नाट्य+कुशला, who was proficient in singing, dallying, music and dancing. संगयगय,—whose gait (गत—गमन) was appropriate (संगत—उचित). ऊसियज्झया—उच्छ्रित+ध्वजा, whose flag of reputation (as a courtesan) was flying high. सहस्सलम्भा—सहस्र+लभ्या, who was obtainable for a thousand, i. e., whose fee for the night was one thousand gold coins. विदिण्णछत्त-

चामरवालवीयणीया–वितीर्ण (given, bestowed) + छत्र+चामर (chowrie) + वालव्यजनिका, who was given the honour of being allowed to use an umbrella, chowries and fans made of hair. कण्णीरह–कर्णीरथ, a small chariot. पयाय–प्रयात, going.

37. लेस्से=संखित्तविउलतेउलेस्से–संक्षिप्त+विपुल+तेजो+लेश्यः, possessing immense (विपुल) illuminating power (तेजोलेश्या) concentrated (संक्षिप्त) in his body. According to Jain Metaphysics the activities of body, mind or speech of a man produce certain particles of various colours from white to black. Activities directed towards doing good acts produce white particles and those directed towards doing bad acts produce black ones. These particles, which are called लेश्याs, colour the soul with their own colour. Activities of the former kind produce white particles which purify the soul and make it powerful. By reason of the severe austerities of इन्द्रभूति गौतम his soul was rendered powerful and lustrous, and this was reflected in his body. छट्ठंछट्ठेणं=छट्ठंछट्ठेणं....अप्पाणं भावेमाणे–षष्ठषष्ठेन आत्मानं भावयन्, purifying [भावयन्] his soul (आत्मानं) by observing the षष्ठषष्ठ fast. षष्ठषष्ठ fast is so called because the preceding 5 successive meals are cut off and only the 6th one is taken. जहा पन्नत्तीए, as described in पन्नत्ती. पन्नत्ती (प्रज्ञप्ति) or व्याख्याप्रज्ञप्ति is the 5th अङ्ग of the Jain Canon and is also called भगवतीसूत्र. पढम जाव=पढमाए पोरिसीए सज्झायं

करेई, etc., etc. In the first quarter of the day (पढमाए पोरिसीए) इन्द्रभूति studied the sacred texts (सज्झायं करेई). Then following the daily routine of the 2nd and 3rd quarters and taking his Master's permission for proceeding on a begging tour towards वाणियगाम, and then observing the prescribed manner which regulates a monk's movements, he proceeded in the direction in which वाणियगाम was situated (जेणेव वाणियगामे नयरे तेणेव उवागच्छइ). What for 'जाव' stands, will now be clear. उच्चनीय...अडमाणे=उच्चनीयमज्झिमाइं कुलाइं....भिक्खायरियाए अडमाणे, wandering from house to house–high, low and middle–for begging alms. ओगाढ–अवगाढ, entered into. संनद्ध–संनद्ध, tied, armed, clad or dressed in armours. बद्धवम्मिय–बद्ध+वर्मिक, who had put on armours. गुडिय–गुडित, who had put on cloak-like armours. उप्पीलियकच्छा–उत्पीलित+कक्षा, whose chest bands were fastened. उद्दामियघण्टे-उद्दामित+घण्टाः, whose bells were released or suspended. गेवेज्ज–ग्रैवेय, an ornament worn on the neck. उत्तरकञ्चुइज्ज–उत्तर+काञ्चुकीय, one wearing an upper garment. पडिकप्पिअ–परिकल्पित, well-equipped. झय–ध्वज, flag. वर–excellent. आमेलग–आपीडक, a crest garland. हत्थारोह–हस्त्यारोह, conductor of an elephant. गहियाउहप्पहरण–गृहीत+आयुध+प्रहरण, equipped with weapons and arms. आस–अश्व, horse. आविद्ध–आविद्ध, covered with. ओसारिय–अपसारित, drawn up, suspended. पक्खर, an armour. ओचूलमुहचण्डाधरचामर–ओचूल+मुख+चण्ड+

अग्ग+चामर, whose faces were terrific on account of the small chowries (चामर). थासग–स्थासक, a small mirror परिमण्डिअ–परिमण्डित, decorated. कडी–कटी, waist. कवअ–कवच, armour. उप्पीलिय-उत्पीडित, tied fast. सरासणपट्टिया-शरासन+पट्टिका, a bow-stick. पिणद्ध–पिनद्ध,worn. चिन्ध–चिन्ह, sign, emblem पट्ट–पट्ट, a piece of cloth. अवओडय–अवकोटक, bending down with neck. उक्खित्त–उत्कृत, cut off. नेहतुप्पियगत्तं–स्नेह+स्नेहित + गात्र, whose body was besmeared with oil. वज्झकक्खडिय-जुयनियत्थ–वध्य+कर्कशिक+युग + निवसित, dressed in a pair (युग) of rough (कर्कशिक) clothes fit for an offender (वध्य). कण्ठेगुणरत्तमल्लदाम–wearing a rope (गुण) and a garland of red flowers (रक्त + मल्लदाम) round his neck. चुण्णगुण्डियगत्तं–चूर्ण + गुण्डित + गात्र, whose body was covered (गुण्डित) with (red) dust (चूर्ण). चुण्णय–(संत्रस्त), frightened. वज्झपाणपिय–वध्य+प्राण+प्रिय, to whom life (प्राण) was dear (प्रिय) though he was condemned to death (वध्य). तिलंतिलं चेव छिज्जमाणं, being cut (छिद्यमान) into small pieces like the grain of sesamum. कागणिमंसाइं–काकणी+मांसानि, pieces of flesh as small as काकणी. काकणी is the गुञ्जा fruit used in weighing gold etc. खक्खरग, a whip. हम्ममाण–हन्यमान, being beaten. खण्डपटह, a broken drum. अवरज्झ–अप+राध्, to offend. अप्पणो से–आत्मनः तस्य, his own.

38. इमेपुरिसे जाव नरयपडिरूवियं वेयणं वेएइ :–The passage into inverted commas occurring in para. 19 of

the text (lives 2–4) is to be reproduced here, with this difference that for the word दारए in the former passage the word पुरिसे is te be substituted here. जहा-पज्जत्त–यथापर्याप्त, sufficient. सुमुदाणिय–ससुदानिक, alms. पडिदंस–प्रति+दर्श् , to show. After returning from the begging tour गोयम showed the alms to his Master. जाव तहेव वेइए and जाव पच्चणुभवमाणे विहरइ :—Identical passages will be found in paragraph 19 of the text.

39. देसभाअ–देशभाग, region. महं–महत्, big. नगर-गोरूवा–नगरगोरूपा:, cows and bulls of the city. पड्डया–a calf; cf. पाडी in मराठी. पउरतणपाणिया–प्रचुर+तृण+पानीया:, having plenty of grass and water. निरुवसग्ग–निरुपसर्ग, free from danger.

40. कूडग्गाह–कूटग्राह (–कूटेन जीवान् गृह्णातीति कूटग्राह:), cattle-lifter, cattle-entrapper. आवन्नसत्ता–आपन्न+सत्वा, pregnant. दोहल–दोहद, longings of a pregnant woman. सुलद्धे जम्मजीवियफले=सुलद्धे ' णं तासिं ' जम्मजीवियफले. सुलद्ध–सुलब्ध, well-earned. ऊह–ऊधस् , udder. वसण–वृषण, testicle. छप्पा–a tail, cf. शेप–टी in मराठी. ककुह–ककुद, hump of a bull. वह–वह, shoulder. कम्बल–कम्बल, dew-lap. सोल–शूल्य, (meat) roasted on a pike. तलिअ–तलित, fried in oil. भज्जिअ–भर्जित, roasted. लावण–लावण (–लवणयुक्त), salted. मेरग–मेरक, a kind of wine prepared from the palm fruit. जाइ–जाति (–जाति-कुसुमवर्णं मद्यं), a kind of white wine. सीहु–शीधु, a kind of wine. पसन्न–प्रसन्न, a kind of grape wine. आसाएमाणीओ–

आस्वादयन्त्यः, tasting. विसाए–विसादू, to enjoy. परिभुञ्जे–परिभुज्, to eat. विणे–वि + नी, to satisfy. ओलुग्ग–अवरुग्ण, diseased. नित्तेय–निस्तेजस्, without lustre. विमण–विमनस्, gloomy, sorrowful. पण्डुल्लइय–पाण्डुरित, pale. ओमन्थिय–अवमथित, withered, shattered. मल्ल–माल्य, a garland of flowers. ओहय जाव झियाइ = ओहयमणसंकप्पा.....झियाइ–अवहत + मनसंकल्पा ध्यायति,–the desire of her mind being suppressed....she began to contemplate. झिया–(ध्यै–ध्यायति), to contemplate, to meditate upon.

42. सपत्ती–संपत्ति, accomplishment, fulfilment. अबीए–अद्वितीयः, alone, without any companion. अप्पेगइय–अपि+एककिक, some. अन्नमन्न–अन्योन्य, some. अङ्गोवङ्ग–various limbs. वियङ्गे–वि+अङ्गय्–to cut off the limbs of. उवणे–उप+नी, to offer, to present to. वोच्छिन्न–व्युच्छिन्न, cut off.

43. विघुट्ट–विघुष्ट, a shrieking sound. विसर–विस्वर, an unpleasant sound. आरसिअ–आरसित, cry. विप्पलाय–वि+परा+अय्, to run away. चिच्चीसद्द–ची ची शब्द, an onomatopoeic word. गोत्तासअ–गो+त्रासक, frightener of cattle.

44. कालधम्म–काल+धर्म, death, passing from one state of existence into another in due course of time. कालधम्मुणा संजुत्ते–कालधर्मेण संयुक्तः, died. मित्तनाइनियगसयणसंबंधिपरियण–मित्र+ज्ञाति+निजक+स्वजन+सम्बन्धि+परिजन, friends, kinsmen, near ones, acquaintances, relatives and servants. नीहरण–निर्हरण, removal of the dead body. लोइयमयकिच्च–लौकिक+मृत+कृत्य, worldly funeral rites.

45. कल्लाकल्लिं–कल्य+कल्यम्, every day. एयकम्मे....=एयकम्मे एयप्पहाणे एयविज्जे एयसमायारे, (see para. 21 of the text.) अट्टदुहट्टोवगए–आर्त+दु:खार्त+उपगत:, one who has become miserable (आर्त) and distretsed (दु:खार्त).

46. जायनिन्दुया–जात+निर्द्रुता (जातानि अपत्यानि निर्द्रुतानि–मृतानि–यस्या:सा), a woman giving birth to still-born children. विणिहाय–विनिघात, death.

47. उज्झावे–उज्झय्, to cause to abandon. अणुपुव्वेणं–आनुपूर्वेण, in due course. सारक्ख–सम्+रक्ष्, to protect. संगोव–सम्+गोपय् to protect, to nurse. ठिइवडिय (स्थितिपतित), चंदसूरदंसण (चंन्द्रसूर्यदर्शन) and जागरिय (जागरिक) are rites connected with the birth of a child. ठिइवडिय is a rite performed on the very first day of the birth in order to wish a long and happy life for the child. चंदसूरदंसण is a rite performed on the 3rd day of the birth and consists in exposing the child to the sun and the moon. जागरिय primarily consits in keeping awake through out the night on the 6th day of the birth. इड्ढीसक्कारसमुदय–ऋद्धि + सत्कार + समुदय (ऋद्धयो वस्त्रसुवर्णादिसंपदा, सत्कार: पूजाविशेषस्तस्य समुदाय:), presents of clothes etc. as a mark of honour. गोण्ण–गौण, A name according to attributes. गुणनिप्फन्न–गुणनिष्पन्न, born of qualities. उज्झिअ–उज्झित, abandoned. धाई–धात्री, a nurse. परिग्गहिअ–परिगृहीत, pratronized, favoured, grasped, accepted,—taken care

of. खीर-क्षीर, milk. मज्जण-मज्जन, bath. मण्डण-मण्डन, decorating. कीलवण-क्रीडन, play. जहा दढपइन्ने, जाव-The narration of दढपइन्न will be found in 'राजप्रश्नीय'. It contains a description of how दढपइन्न was brought up till he became 8 years of age. "जाव" indicates that the same description is to pe reproduced here. निव्वाघाए=निव्वयनिव्वावाए-निर्वात+निर्व्याघात, unexposed to the wind (निर्वात) and free from obstacles (निर्व्याघात). गिरिकन्दर-गिरिकन्दर, valley of a mountain. अल्लीण-आलीन, sheltered by. The boy उज्झियय grew up happily like a चम्पक plant growing in the sheltred place of a mountain valley.

48. गणिम-गणिम, articles sold by counting. धरिम-धरिमन्, articles sold by weight. मेज्ज-मेय, articles sold by measurement. परिछेज्ज-पारिच्छेद्य, any article which is sold after scrutiny (i. e. by quality), e. g., diamond. भण्डग-भाण्डक, merchandise, valuables. पोयवहण-पोतवहन, a slip, a boat. पोयविवत्ती-पोतविपत्ति, loss [विपत्ति] of a ship [पोत], ship-wreak. निब्बुड्ड-निमग्न, plunged. सार-सार, important thing, essence. अत्ताण-अत्राण, without protection. असरण-अशरण, without shelter. इब्भ-इभ्य, a man possessed of wealth. इब्भसेट्ठि-इभ्यश्रेष्ठिन्, the chief merchant prince of a town. छूढ-क्षिप्त, thrown or cast away. हत्थनिक्खेव-हस्तनिक्षेप, deposit on hand. बाहिरभण्डसारं-बाह्य+भाण्डसारं [हस्त-

निक्षेपव्यतिरिक्तं भाण्डसारम्, valuables other than deposits. एगन्ते अवक्कमन्ति–[एकान्तदूरमपक्रामन्ति], went far away secretly.

49. अप्फुन्न–आस्पृष्ट, touched, overcome. परसुनियत्ता–परशु+निकृत्ता, cut off by an axe. धस त्ति, an onomatopoeic word, cf. धाडकन् in मराठी. आसत्त–आश्वस्त, consoled. मित्त जाव=मित्तनाइनियगसयणसंबन्धिपरियणेणं सद्धिं; (see para. 44). लच्छी –लक्ष्मी, wealth.

50. नगरगुत्तिया–नगर+गुत्तिकाः, guards of the town. निच्छुभ–नि+क्षिप्, to throw, to drive away. सिंघाडग जाव पहेसु=सिंघाडगतिगचउक्कचच्चरमहापहेसु; (para 22). जूयखेलय–द्यूत+खेलक, a gambler. पाणागार–पानागार, a wine shop. अणोहट्टिअ–अनपघट्टित, without check or control. संपलग्गे–संप्रलग्नः, came in contact with. उराल–उदार, grand, noble excellent. माणुस्सग–मानुष्यक, human.

52. जोणिसूल–योनि+शूल, a disease of the womb. अब्भन्तरिया–आभ्यन्तरिका, a kept instress. मुच्छिअ–मूर्छित, addicted or attached to, infatuated by. गिद्ध–गृद्ध, greedy, excessively attached. गढिअ–गृद्ध, greedy, deeply attached, infatuated. अज्झोववन्न–अधि+उप+पन्न, completely absorbed in, concentrating the whole thought-activity upon the object to be obtained. सुइ–स्मृति, recollection, thought. रइ–रति, pleasure. धिइ–धृति, happiness. तच्चित्ते–तच्चितः, with his thoughts engrossed in her. तम्मणे–तन्मनाः,

with his mind concentrated on her. तल्लेसे–तल्लेश्यः, with his soul tainted by thoughts and activities about her. तदज्झवसाणे–तदध्यवसानः, with his thoughts centred in her. तदट्ठोवउत्ते–तदर्थोपयुक्तः, trying to find means to obtain her. तयप्पियकरणे–तदर्पित+करणः, concentrating (अर्पित) all his sense organs (करण) on her (तद्). तब्भावणाभाविए–तद्भावना+भावितः, completely under the influence of (भावित) thoughts about her (तद्भावना). अन्तर–अन्तर, access, entrance; opportunity, occasion. छिद्द–छिद्र, weak point, hole. विवर–विवर, drawback, hole.

53. ण्हाए जाव पायच्छित्ते–ण्हाए कयबलिकम्मे कयकोउयमङ्गलपायच्छित्ते. पायच्छित्त–प्रायश्चित्त, exptiation. वागुरा–वागुरा, net, circle. परिक्खित्त–परि+क्षिप्त, surrounded by. आसुरुत्त–आशु+रुष्ट, getting quickly exasperated. तिवलिअ–त्रिवलिक, having 3 wrinkles (which are formed on the forehead in an angry mood). भिउडि–भ्रुकुटि, eyebrow. निडाल–ललाट, forehead. साहट्टु–सम् + हृत्य, (Absolutive), having contracted अट्ठिमुट्ठिजाणुकोप्परपहारसंभग्गमहियगत्तं–अस्थि + मुष्टि+जानु + कूर्पर+प्रहार + संभग्न+मथित+गात्र, one whose body (गात्र) is shattered (संभग्न) and crushed (मथित) by the strokes (प्रहार) of bones (अस्थि), fists (मुष्टि), knees (जानु) and elbows (कूर्पर). एएणं विहाणेणं वज्झं आणावेइ :–In this "manner" (विहाण–विधान) the king made the victim (वज्झ–वध्य) to be brought. The "manner" is described in para.

37 and is to be reproduced here. पुरापोराणाणं कम्माणं जाव:– The words left out and indicated by जाव occur in para. 19.

54. पणवीसं–पञ्चविंशति, twenty five. तिभागावसेसे दिवसे–त्रिभागावशेषे दिवसे, when a 3rd part of the day will be still remaining. सूलीभिन्न–शूली+भिन्न, impaled on a stake, impaled. तिरियभोग–तिर्यग्भोग, pleasures of lower animals (such as beasts and birds). मुच्छिए, गिद्धे, गढिए, अज्झोववन्ने; (see para. 52). वाणरपेल्लुअ, a young one (पेल्लुअ) of a monkey (वाणर–वानर). cf. पिल्लु in मराठी. वह–वध् (हन्), to kill, "एयकम्मे........" –एयकम्मे एयप्पहाणे एयविज्जे एयसमायारे; (para. 21). वद्धे–वर्धय्, to cut off. नपुसगकम्म–नपुंसक+कर्म, the profession (कर्म) of a eunuch (नपुंसक). सिक्खावे–शिक्षय्, to teach. विन्नयपरिणयमेत्ते–विन्नय+परिणय+मात्र:, (a boy) who is taught (विज्ञक) and is fully grown up (परिणत) to be able to enjoy pleasures (मात्र:; मात्रा–विषयोपभोग:). विज्जापयोग–विद्या+प्रयोग, application or employment of charms. मन्तचुण्ण–मन्त्र+चूर्ण, charms and magic powders. हियउड्डावण–हृदय+उड्डापन, making the heart fly, i. e., attracting or maddening it. निण्हवण–निन्हवन, concealing or hiding. पण्हवण–प्रस्नवन, attracting. वसीकरण–वशीकरण, bringing under one's control or influence,, captivating. आभियोगिअ–अभियोगिक, a sabordinate. अभियोगे–अभि+योगय्, subordinating, bringiffg under influence.

55. सरीसवेसु सुंसुमारे etc., (see para. 31). महिसत्ताए–महिषत्वेन, as a buffalo. गोट्ठिल्ल–गोष्ठिक, a member of an assembly of evil persons. ववरोविअ–व्यपरोपित, destroyed. तहारूवाणं etc., see the concluding portion of para. 31. जहा पढमे, just as in the first chapter (i. e., in the story of मियापुत्त. अन्तं=सव्वदुक्खाणमन्तं.

58. देसपन्त–देशप्रान्त, border or boundary of a country. अडवी–अटवी, forest. संठिय–संस्थित, situated. चोरपल्ली–चोरपल्ली, settlement or residence of thieves. विसमगिरिकन्दरकोलम्बसंनिविट्ठा–विषम + गिरिकन्दर + कोलंब + संनिविष्टा, situated (संनिविष्ट) in a corner (कोलम्ब) of an impassable (विषम) mountain-valley (गिरिकन्दर). कोलम्ब–कोलम्ब, region or part of a valley. वंसीकलङ्कपागारपरिक्खित्ता–encircled (परिक्षिप्त) by an enclosure (प्राकार) of a hedge of bamboos (वंशीकलङ्क). छिन्नसेलविसमप्पवायफरिहोवगूढा–छिन्न+शैल+विषम+प्रपात+परिखा+उपगूढा, surrounded (उपगूढ) by a trench (परिखा) formed by inaccessible (विषम) precipices (प्रपात) of mountains cut (छिन्नशैल). अब्भिन्तरपानीया–अभ्यन्तर+पानीय, having water-places (पानीय) in its interior (अभ्यन्तर). सुदुल्लभजलपेरन्ता–सुदुर्लभ+जल+पर्यन्ता, having border-lands (पर्यन्त) where water (जल) was hardly to be found (सुदुर्लभ). अणेगखण्डी–अनेक+खण्डी, having many (अनेक) openings between hills (खण्डी); cf. खिंड in मराठी. विदियजणदिन्ननिग्गमप्पवेसा–विदित+

जन+दत्त+निर्गम+प्रवेशा, where only known persons (विदित-जन) could get in (प्रवेश) and go out from (निर्गम). सुबुहुयस्स वि कुवियस्स जणस्स दुप्पहंसा-सुबहो: अपि कुपितस्य जनस्य दुष्प्रधर्षा, inaccessible [दुष्प्रधर्ष] even [अपि] to an angry [कुपितस्य] and big crowd [सुबहो: जनस्य].

59. अधम्मिए जाव लोहियपाणी:-The words indicated by जाव describe the impiety and wickedness of विजय, the leader of thieves. लोहियपाणी-लोहित+पाणि, whose hands [पाणि] were red [लोहित] or blood-stained. बहुनगरनिग्गयजसे-बहुनगर + निर्गत + यशा:, whose fame (as a thief) had reached many cities. दढप्पहार-दृढ + प्रहार, one who strikes heavily. सद्दवेही-शब्द + वेधिन्, one who hits an invisible mark the sound of which is only heard; a warrior who pierces his enemies by mere sounds. असिलट्ठिपढममल्ल-असि + यष्टि + प्रथम + मल्ल, a prominent warrior in wielding the sword.

60. पारदारिय-पारदारिक, an adulterer, a debauch. गण्ठिभेय-ग्रन्थिभेद, a class of thieves who break open the knots of bundles. संधिच्छेय-सन्धिच्छेद, a thief who breaks open walls by cutting holes into them. खण्डपट्ट-खण्डपट्ट, a person possessing poor clothes or a broken drum, a speculator, a thief. छिन्नभिन्नबाहिराहिय-छिन्नभिन्न + बाह्य + अहित; thieves whose limbs were cut off and broken [छिन्नभिन्न], exiles [बाह्य] and undesirable persons [अहित]. कुडङ्ग-कुटङ्क, a roof of a house, a shelter. गामघाअ-ग्राम + घात,

destruction of a village. वन्दिग्गहण—वन्दि+ग्रहण, taking persons captive. खत्तखणण—खनित्र+खनन, breaking open [खनन] walls by means of spades. नित्थाण—निःस्थान, destitute of dwelling places. निक्कण—निष्कण, destitute of corn. कप्पाय—कल्प+आय, a tax.

63. निसीयावेन्ति—निषादयन्ति, made to sit. चुल्लपिया—क्षुल्लपितृ, father's younger brother, uncle. अग्गओ—अग्रतस्, in front of, before. घाएन्ति—घातयन्ति, caused to be killed, killed. कसप्पहार—कशा or °शा+प्रहार, lashes of a whip. कलुणं—करुणम्, piteously, pathetically. रुहिरपाणिय—रुधिर+पानीय, water in the form of blood. पाए—पायय्, to cause to drink. चुल्लमाउया—क्षुल्ल+मातृका, uncle's wife, aunt. महापिउअ—महा+पितृक, father's elder brother. महामाउया—महा+मातृका, wife of father's elder brother. पञ्चमे पुत्ते :—In the fifth square they killed before him his father's sons (excluding himself), *i. e.* his brothers. सुण्हा—स्नुषाः, daughters-in--law, *i. e.* wives of his brothers who were already killed. जामाउअ—जामातृक, son-in-law. धूया—दुहितृ, daughter. नत्तुया—नप्तृकाः, grand-sons (of his father). नत्तुई—नप्तृका, grand-daughter. नत्तुयावई—नप्तृका+पति, grand-daughter's husband. नत्तुइणी—नप्तृकिनी, wife of a grandson. पिउस्सियापइक—पितृस्वसापतिक, husband of father's sister. पिउस्सिया—पितृष्वसृ, father's sister. माउसियापइअ,=husband of mother's sister. माउसिया, mother's sister. cf. मावशी.

65. अण्डयवाणियय—अण्डक+वणिक-क, dealer in eggs. अपरिभूय—अपरिभूत, not vanquished, invincible in point of wealth, power, etc. दत्तभइभत्तवेयणा—दत्त+भृति+भक्त+वेतनाः, persons who were paid either in cash [भृति] or in food [भक्त]. कुद्दालिया—कुद्दालिका, a spade. पत्थियपिडग—प्रस्थिक+पिटक, bamboo baskets at the two ends of a pole. परिपेरन्त—परि+पर्यन्त, neighbourhood, vicinity. काइ—काकी, a female crow. घूइ—घूकी, a female owl. पारेवइ—पारेवती, a female pigeon. टिट्टिभी—टिट्टिभी, a kind of bird. cf. टिटवी in मराठी. खग्गि—बकी [—टीका], a female crane. मयूरी—मयूरी, a pea-hen. कुक्कुडी—कुक्कुटी, a hen.

66. तवअ—तवक, a plate, a frying pan, cf. तवा in मराठी. कवल्ली, an iron vessel used for boiling or baking. कन्दु—कन्दु, an iron vessel, a baking pan. भज्जणअ—भर्जनक, an earthen frying pan. इङ्गाल—अङ्गार—burning charcoal. तल—to fry, to roast. भज्ज—भ्रस्ज्, to roast, to fry. सोल्ले—शूल्यय्, to roast on an iron pike. अन्तरावण—अन्तरापण, a shop on the high road. पणिय—पण्य, trade.

67. जिमियभुत्तुत्तरागयाओ—जेमित+भुक्तोत्तर+आगताः, taking meals (जेमित), and occupying proper seats (आगताः—उचितस्थाने याताः) after having taken their meals [भुक्तोत्तर]. पुरिसनेवत्थिया—पुरुष+नेपथ्यिका, dressing themselves in men's attire. भरिअ—भरित, fastened to the hand. फलअ—फलक, a shield. निक्किट्ठ—निकृष्ट, drawn. निक्किट्ठाहि असीहि—with swords

drawn. अंसागय–अंस+आगत, placed on the shoulder. समुक्खित्त–समुत्क्षिप्त, drawn, held up, taken out. समुल्लालिय–समुल्लालित, brandished. दामा–पाशकविशेष:, a kind of weapon. लम्बिय–लम्बित, suspended. ओसारिअ–अवसारित, hanging, remaining suspended from above. ऊरुघंटा–ऊरुघण्टा, bells for the thighs. छिप्पतूर–क्षिप्रतूर्य, a kind of trumpet (giving out tunes in rapid succession). वज्जमाण–वाद्यमान, being played. उक्किट्ठ जाव=उक्किट्ठसीहनायबोलकलकलरवेण, 'with a din and cry and high-pitched roar of a lion.' समुद्दरव-भूय–समुद्र+रव+भूत, like the noise of the sea. पिव–पि+इव, like. ओलोएए–अव+लोकय्, looking, observing. आहिण्ड–आ+हिण्ड्, to walk, to roam.

71. दसरत्तं–दशरात्रम्, for ten nights. उवक्खड–उप+स्कृ (caus. 3rd sing.), to prepare (food). अट्ठ दारियाओ, जाव अट्ठओ दाओ....उप्पि पासाए... भुञ्जमाणे विहरइ:—when अभग्गसेण attained to youth his father married him to eight girls [अट्ठ दारियाओ], and presented him gifts of various articles, each numbering eight [अट्ठओ दाओ–अष्टक: दाय:]. Thus being married and presented with gifts, अभग्गसेण enjoyed pleasures of life [भुञ्जमाणे विहरइ] in a lofty palace [उप्पि–उपरि, पासाए–प्रासादे].

72. अप्पसोअ–अल्पशोक, one whose grief is abated.

74. जाणवया पुरिसा–जानपदा: पुरुषा:, country people. घायावणा–घात, destruction. ताविय–तापित, oppressed, tormented. महत्थ–महार्थ, rich, noble, weighty. महग्घ–महार्घ, valu-

able. महरिह—महार्ह, fit for the great, valuable. रायारिह—राजार्ह, fit for a king. पाहुड—प्राभृत, a present. करयल....अञ्जलि-कट्टु=करयलपरिग्गहियं....अञ्जलि कट्टु, with folded hands. बाहुच्छायापरिग्गहिया—बाहुच्छाया+परिगृहीताः, received or supported (परिगृहीत) by the shelter (छाया) of your arms (बाहु), i. e., protected by you. पायवडिय—पाद+पतित, falling prostrate on the feet of. अञ्जलिउडा—अञ्जलि+पुटाः, with folded hands.

75. आसुरुत्ते जाव मिसिमिसेमाणे=आसुरुत्ते कुविए चण्डिक्किए मिसिमिसेमाणे; मिसिमिसेमाण—blazing or burning (with anger). दण्ड—दण्ड, army or commander of the army. विलुम्प—वि+लुप्, to seize, to plunder, to destroy. जीवग्गाहं—जीवग्राहम्, alive. संनद्धबद्ध जाव पहरणेहि, (see para. 37). फलएहिं जाव छिप्पतूरेणं वज्जमाणेणं महया जाव उक्किट्ठ जाव करेमाणे,—(see para. 68). पहारे—प्र+धारय्, to proceed.

76. चारपुरिस—चार + पुरुष, a spy, a secret emissary. करयल जाव एवं वयासी,—(see para. 74). महाभडचडगर, a collection (चडगर) of great (महा) warriors (भड—भट).

77. संपत्त—सम्प्राप्त, reached, arrived. अन्तरा—अन्तरा, between. पडिसेह—प्रति + सिध्, to prohibit, to check.

78. आयन्त—आचान्त, with hands and face washed with water. चोक्ख—चोख, clean, pure; cf. चोख in मराठी. परमसुइभूय—परम + शुचि + भूत, becoming very clean. अल्ल—आर्द्र, wet. चम्म—चर्मन्, skin, a covering made of leather.

दुरुह–दुर् + रुह्, to ascend, to mount, caus.–to put on. हत्थड्ड–हस्तपाशित, leather straps for fastening a weapon etc. to the hand. विसमदुग्गगहणं ठिए–विषम+दुर्ग+गहनं स्थितः, resorting to [स्थित] a difficult [विषम] and impenetrable [दुर्ग] forest [गहन]. पडिवालेमाण–प्रतिपालयन्, waiting for.

79. चोरसेणावइणा सद्धिं संपलग्गे–met in a fight [संप्रलग्नः] with the leader of thieves (चोरसेणावइणा सद्धिं). हयमहिय:– The robberchief stopped (पडिसेहिए) the onslaught of the king's commander and killed (हयं) and crushed [महिय] his men.

80. अथाम–अस्थामन्, weak, without strength. अपुरिसक्कारपरक्कम–अ + पुरुषकार + पराक्रम, devoid of effort and valour. अधारणिज्जमिति कट्टु–अधारणीयं इति कृत्वा, thinking that it was impossible [अधारणीय] to maintain (the fight any longer). सक्क–शक्य, possible. चाउरङ्गिणि पि...=चाउरङ्गिणि पि सेणं, fourfold [चतुर् + अङ्गिनी] army [सैन्यम्]. उरंउरेण, in a close fight, directly [–साक्षात्]. साम–सामन्, conciliation, negotiation for peace. भेय–भेद, dividing, *i. e.* causing dissension in an enemy's army. उवप्पयाण–उपप्रदान, offering gifts,–a mode of bringing an enemy under subjection. विस्सम्भमाण–विश्रम्भमाण, producing confidence. उवयअ–उपयत, subdued, conquered. अब्भिन्तरग–अभ्यन्तरक, confidential. सीसगभम–शिष्यक+भ्रम, a sham follo-

wer or disciple. विउलधणकणगरयणसन्तसारसावएज्ज–विपुल+धन+कनक+रत्न+सत्सार+स्वापतेय, plenty of wealth, gold, jewels, highly valuable articles [सत् + सार] and property [स्वापतेय]. भिन्द – भिद्, to divide or create a split. अभिक्खणं–अभीक्ष्णम्, frequently. पेस–प्रेष्, to send.

81. महइमहालिय–महातिमहत्, very big, vast. पासाइअ–प्रासादिक, charming. दरिसणिज्ज–दर्शनीय, beautiful. उस्सुक्क–उत्+शुल्क, free, without any fee. पमोय–प्रमोद, festival.

82. नाइविकिट्ठ–न+अति+विकृष्ट, not very distant, short. अद्धाण–अध्वन् or अध्वान, path or travelling. वसहीपायरासेहि वसति+प्रातराशैः, with halts (वसति) and morning meals (प्रातराश). सक्कारे–सत्कारय्, to honour, to receive hospitably पडिविसज्ज–प्रति+वि+सृज्, to bid farewell.

83. जएण विजएणं वद्धावे–जयेन विजयेन वर्धापय्, to congratulate by (uttering) words of victory (जय, विजय). पडिच्छ–प्रति+इष्, to accept. आवसह–आवसथ, a dwelling place.

84. पमत्त–प्रमत्त, careless, intoxicated.

85. पिहे–पि+धा, to close, to shut.

86 सत्ततीस–सप्त+त्रिंशत्, thirty seven. सूयर–सूकर or शूकर, a hog. सूयरिय–शौकरिक, a hunter of hogs.

88. अमच्च–अमात्य, minister. सामभेयदण्ड...., साम, भेय, दण्ड and उवप्पयाण are expedients of politics; (see para 80). निग्गहकुसल–निग्रहकुशल, well-versed in exercising control.

91. सइत्थीय–सस्त्रीक, with a woman. चिन्ता तहेव जाव भगवं वागरेइ:–when गौतम saw सगड and सुदरिसणा being led to be condemned to death, thoughts (चिन्ता) indentical to those which had occurred to him on similar occasions are again provoked in his mind. He goes to महावीर, questions him as before, and महावीर satisfies his curiosity.

92. छागलिअ–छागलिक, a shepherd.

93. अय–अज, a goat. एलय–एडक, a ram. रोज्झ, a kind of wild animal. ससय–शशक, a hare. पसय, a kind of animal. सिंघ–सिंह, a lion. सयबद्ध–शतबद्ध, bound or kept in hundreds. जूह–यूथ, a herd. वाडग–वाटक, a fence, a hedge, a cattle-pen. संनिरुद्ध–संनिरुद्ध, confined. कप्पणि-कप्पिय–कल्पनी+कल्पित, cut (कल्पित) with a knife (कल्पनी).

95. सगड–शकट, a cart. हेट्ठाओ–अधस्तात्, under, below. सुभद्दे लवणसमुद्दे कालगए etc. (see para. 48--50).

97. सुइं वा....अलभमाणे, (see para. 52).

98. अट्टि जाव....(see para. 53). वत्ते–वर्तय्, to administer.

99. सत्तावन्न–सप्तपञ्चाशत्, fiftyseven. अयोमय–अयोमय, made of iron. समजोइभूय–सम+ज्योतिस्+भूत, as hot as fire. इत्थिपडिमा–स्त्री+प्रतिमा, a statue of a woman. अवयासाविअ–अवयासित, made to embrace.

100. उवसंपज्ज–उप+सम्+पद्, to resort, to accept. मच्छबन्धिअ–मत्स्य+बन्धिक, a fisherman. वह–वह, to kill.

104. पुरोहिय–पुरोहित, a priest. रिउव्वेय–ऋग्वेद, the Rigveda, one of the 4 Vedas of the Brahmins. रिउव्वेय....The priest possessed the knowledge of ऋग्वेद and of the other 3 Vedas. The dots stand for a long passage describing the priest's learning.

105. वागर–वि+आ+कृ, to explain, to expound, to reply.

106. रिउव्वेय जाव आथव्वणकुसले=रिउव्वेय–जउव्वेय–सामवेय–आथव्वणकुसले; आथव्वण–आथर्वण, the 4th of the 4 Vedas.

107. रज्जबलविवद्धणअट्ठया–राज्य+बल+विवर्धन+अर्थता, desire of increasing the strength of the kingdom; अर्थता–desire, expectation. माहण–ब्राह्मण; वइस्स–वैश्य; सुद्द–शूद्र. जीवन्तग–जीवत्-क, alive. हिययउण्डअ–हृदयपिण्डक, the heart. सन्तिहोम–शान्तिहोम, a sacrifice to avert an evil. अट्ठमी–अष्टमी, the 8th day of a fortnight. चोद्दसी–चतुर्दशी, the 14th day of a fortnight. संवच्छर–संवत्सर, a year. जाहे, जाहे, ताहे, ताहे–यदा यदा, तदा तदा, whenever. अभिजुञ्ज–अभियुध्, to fight.

109. पियबालवयस्स–प्रिय+बाल+वयस्य, a dear friend (वयस्य) from childhood. सहजायअ–सहजातक, of the same age, (literally, born at one and the same time). सहवड्ढियअ–सहवर्धितक, brought up together. सहपुंसुकीलिय–सह+पांशु+क्रीडित, who played together in dust.

110. रायाभिसेअ–राजन्+अभिषेक or राज्य+अभिषेक, inauguration or coronation of a king. अभिसिञ्च–अभि+सिच्,

to crown, to install.

111. वेलासु अवेलासु य, at proper and improper times (वेला). राओ-रात्रौ, nightly. विआल-विकाल, the evening time.

113. चोसट्ठि-चतुष्षष्टि, sixtyfour. मिग-मृग, a deer. वाउरिअ-वागुरिक, a hunter, a deer-catcher.

116. अलङ्कारिय-आलङ्कारिक, a barber. चित्त-चित्र, agreeable, wonderful. अलङ्कारियकम्म-आलङ्कारिककर्मन्, duties of a barber, shampooing.

118. चच्चर-चत्वर, a square. तत्त-तप्त, heated सीहासण-सिंहासन, a throne. निवेसावे-नि+वेशय्, to place, to seat, to install. कलस-कलश, a pot. तम्ब-ताम्र, copper. तउ-त्रपु, tin. सीसग-सीसक, lead. कलकल-(चूर्णादिमिश्रजलम्), water mixed with chunam etc. खारतेल्ल-क्षारतैल, oil mixed with salt. संडासअ-संदंशक, a pair of tongs. हार-हार (-अष्टादशसरिका), a necklace with 18 strings. पिणद्ध-पि+नह्, to put on. अद्धहारं जाव-अर्धहारं यावत्, 'अर्धहार' is a neckleace with 9 strings. 'जाव' stands for some other ornaments worn by men. पट्ट-पट्ट (-ललाटाभरणम्), an ornament worn on the forehead. मउड-मुकुट, a crown.

119. चारगपालग-चारक+पालक, jailor, keeper of a prison.

120. चारगभण्ड-चारक+भाण्ड, articles kept in a jail for torturing prisoners. कुण्डी-कुण्डी, a pot. अगणिकाय-अग्नि-

काय, fire. अद्दहिय–आदग्ध, heated, boiling. उट्टिया–उष्ट्रिका, an earthen vessel of the shape of a camel. मुत्त–मूत्र, urine. उट्ट–उष्ट्र, a camel. पडिपुण्ण–प्रति+पूर्ण, full. हत्थण्डुय–हस्त+अन्दुक, hand-cuffs. अण्डुय–अन्दुक, a chain or fetter. हडी–हडी (–खोटक), a heavy wooden frame in which a prisoner's feet are held fast; cf. खोडा in मराठी. नियल or नियड–निगड, fetters, chains, hand-cuffs. संकल–शृंखला, an iron chain. पुञ्ज–पुञ्ज, a heap. निगर–निकर, a heap. संनिक्खित्त–संनिक्षिप्त, thrown, placed. वेणुलया–वेणुलता, a bamboo creeper. वेत्त–वेत्र, a cane. चिञ्चा,–a tamarind tree. छिया, a fine leather whip. कसा–कशा, a whip. वायरासि–वल्क+रश्मि, a cord made of bark. सिला–शिला, a slab of stone. लउड–लगुड, a stick. मोग्गर–मुद्गर, a club. कणङ्गर–कनङ्गर, a small plough. तन्ता–तन्त्री, a rope. वरत्ता–वरत्रा, a rope. वागुरया–वागुरिका a net, a snare, a trap. वालयसुत्तरज्जु–वालक+सूत्र+रज्जु, a rope made of hair. असिपत्त–असिपत्र, a sword. करपत्त–करपत्र, a saw. खुरपत्त–क्षुरपत्र, a blade of a razor. कलम्बचीरपत्त–कदंबचीरपत्र, a kind of weapon. लोहखील–लोह+कील an iron nail. कडगसक्कर,–a thin bamboo stick. चम्मपट्ट–चर्मपट्ट, a leather strap. अलुपल्लु–a small weapon having the shape of a scorpion's sting. सूई–सूचि–ची, a needle; cf. सुई in मराठी. डम्भण, a big needle; cf. दाभण in मराठी. कोट्टिल–a kind of small club. पच्छ–an instrument for causing pimples on the body. पिप्पल–a small razor. कुहाड–कुठार,

an axe or hatchet; cf. कुऱ्हाड in मराठी. नहच्छेयण–नखच्छेदन, a nail-cutter. दब्भतिण–दर्भतृण, a kind of grass.

121. रायावयारी–राजापचारिन्, one who offends the king. अणहारअ–ऋणधारक, a debtor. बालघायअ–बाल+घातक, a killer of children. विस्सम्भघायअ–विश्रम्भ+घातक, one who kills those who put confidence in him जूयगर–द्यूतकर, a gambler. सण्डपट्ट–a rogue. उत्ताणअ–उत्तानक, lying flat on the back. पज्जे–पायय्, to cause to drink. हेट्ठामुह–अधोमुख, with face turned to the ground. छडछडस्स, an onomatopoeic word. वम्मावे–वर्मय्, 'to beat with straps'. ओवील–अवपीड्, pain. संकोडिय–संकुटित, gathered up, contracted. मोडिय–मोटित, cut, broken. हत्थच्छिन्न–हस्त+छिन्न, one whose hands are cut. सत्थोवाडिय–शस्त्र+अवपातित, cut by weapons. उर–उरस्–chest. लउड–लगुड, stick. छुहावे–क्षेपय्=to cause to throw. उक्कम्पे–उत्+कम्पय्, to shake. अगड–a well. ओचूलयालगं–अवचूडकम् (adv.), 'with head down'. अब्भिङ्गावे–अभ्यङ्गय्, to smear the body with oil. अवडु–अवटु, the back or nape of the neck. खल्लुअ–खल्लुक, the heel. दवावे–दापय्, to cause to give. अलिअ–अलिक [–वृश्चिकण्टक], 'a scorpion sting'. आउड–आ+जुड्, to hammer, to beat, to pound. कण्डूयावे–कण्डूयय्, to cause itching. सत्थ–शस्त्र, a weapon. पच्छावे–प्रच्छय्, to cause pimples on the body. कुस–कुश, a kind of grass, Darbha grass. ओल्लवद्ध–आर्द्र + बद्ध, wet and tied. वेढावे–वेष्टय्, to surround. आयव–आतप,

sunshine. सुक्क–शुष्क, dried up. उप्पाडे–उद्+पाटय्, to pull out.

124. अभिक्खणं–अभीक्ष्णम्, often, repeatedly. गीवा–ग्रीवा, neck, throat. खुर–क्षुर, razor. निवेसे–नि+वेशय्, to put, to thrust.

125. इमेयारूवे जाव समुप्पज्जित्था:–' जाव '=अज्झत्थिए. आगमे–आ+गमय्, to know. न नज्जइ–न ज्ञायते, it is not known. कुमरण, bad-unfortunate kind of-death. असुभ–अशुभ, inauspicious.

126. मच्छिय–मात्स्यिक, a fisherman. मुच्च–मुच्, passive-to be liberated. परिनिव्वा–परि+निर्+वा, passive-to be emancipated.

130. कच्छुल्ल–कच्छुमत्, one suffering from itch or scab. कोठिय–कुष्ठिक, one suffering from leprosy. दोउयरिय–द्वि+उदरिक, one suffering from dropsy. भगंदरिय–भगंदरिक, one suffering from fistula. अरिसिल्ल–अर्शस्+वत, one suffering from piles. कासिल्ल–कास+मत्, one suffering from cough. सासिल्ल–श्वास+मत्, one suffering from asthma. सोगिल (–शोफवन्त), one suffering from swelling or tumour. सुयमुयसुयहत्थ–शूनमुख+शूनहस्त, one having swollen face and swollen hands. सडिय–शातित, rotten. रसिया–रसीका, pus, blood. पूइय–पूतिक, rotten, foul--smelling. थिविथिविय+स्तिवस्तिवत्, wet—moist (with pus and blood); cf थवथवणें in मराठी. वणमुह–व्रण+मुख, opening of a wound. किमि–कृमि, worm, insect. उत्तयन्त–(उत्तुद्यमान), being

wounded, pricked, afflicted, tormented. पगलन्त–प्र+गलत्, drippling. थिविथिविय etc.—The sores on his body were wet (थिविथिविय), their openings (वणमुह) were being pricked (उत्तयन्त) by insects (किमि), and they were drippling (पगलन्त) with pus and blood (पूयरुहिर). लालापगलन्तकण्णनास; from whose ears (कण्ण) and nose (नास) saliva (लाला) was drippling [पगलन्त]. कवल–कवल, morsel, कट्ठाइं–कष्टम्, terribly. कलुणाइं–करुणम्, pathetically, विसराइं–विस्वरम्, unpleasantly. कूयमाण–कूजन्त, crying. मच्छियाचडगरपहकरेणं–अन्निज्जमाणमग्गं and फुट्टहडाहडसीसं; (see para. 9). दण्डिखण्डवसण–wearing (वसण) patched clothes (दण्डिखण्ड). खण्डमल्लग–खण्ड+मल्लक, a broken earthen bowl. खण्डघड–खण्ड+घट, a broken earthen pot. देहंबलिया–देहबलिका, begging alms by saying 'give me food' (देह बलिम्). बिलमिव etc.—बिलमिव पन्नगभूतेन आत्मना आहारं आहारयति;–गौतम swallowed the food without chewing it, just as a serpent enters its hole without touching its sides. Jain monks are enjoined to take food simply for keeping themselves alive and not to cherish any taste or liking for it. संजमेण तवसा अप्पाणं भावेमाणे (see para. 37).

131. दोच्चं–द्विः, a second time. दोच्च–द्वितीय, second. छट्ठक्खमण–षष्ठ+क्षपण, a fast in which 5 successive meals are cut off and only the 6th one is taken; (see para. 37). पारणग–पारणक, breaking of the fast. cf. पारणे in मराठी. पढमाए पोरिसीए जाव पाडलीसण्डं,–(see Notes para. 37; substitute

पाडलिसण्डं for वाणियगाम). दाहिणिल्ल—दाक्षिणात्य, of the south, southern.

132. पच्चत्थिमिल्ल—पाश्चिमात्य, western. तच्चं—त्रिः, a third time. तच्च—तृतीय, third.

133. रीय—री, to go.

134. अट्ठङ्गाउव्वेयपाढय—अष्टाङ्ग+आयुर्वेद+पाठक, one who has studied (पाठक) the science of medicine (आयुर्वेद) consisting of 8 parts (अष्टाङ्ग). कुमारभिच्च—कौमार+भृत्य, the science of nursing children. सालाग—शालाक्य, the science of surgery. सल्लहत्त—शल्यहत्या; a science showing the principles of extracting thorns, arrows etc. from the body; a branch of surgery. कायतिगिच्छा—काय+चिकित्सा, science treating of the cure of the diseases of the body. जंगोल—जाङ्गोल, science dealing with antidotes to poisons of snake-bites etc. भूयविज्जा—भूतविद्या, the science of casting out an evil spirit. रसायण—रसायन, the science of elixirs. वाजीकरण—वाजीकरण, the science of improving or stimulating manly power. शिवहत्थ (शिवहस्त), सुहहत्थ (सुखहस्त) and लहुहत्थ (लघुहस्त) mean "of skilled hands" *i. e.* skilful and well-versed in his profession.

135. दुब्बल—दुर्बल, weak. गिलाण—ग्लान, fatigued. वाहिय—व्याधित, diseased. रोगिय—रोगिन्, sick, ill. भिक्खग—भिक्षुक, a beggar. करोडिय—करोटिक, an ascetic carrying a garland of human skulls. कप्पडिय—कार्पटिक, a mendicant begging

alms with a balancing lath on his shoulder. आउर–आतुर, diseased, afflicted. उवदेस–उप+दिश्, to prescribe, to advise to take. गोहा–गोधा, a lizard. तित्तिर–तित्तिर, partridge, a kind of bird. वट्टक–a kind of game-bird. लाव–quail, a kind of bird. cf. 'लावा' in मराठी. कवोय–कपोत, a pigeon.

137. पयामि–प्रजनयामि, (प्र+जन् caus. to give birth). सपुण्ण–सपुण्य, meritorious. कयत्थ–कृतार्थ, one whose object is achieved. कयलक्खण–कृतलक्षण, one possessed of auspicious marks on the body (लक्षण). माणुस्सअ–मानुष्यक, human. नियगकुच्छिसंभूय–निजक+कुक्षि+सभूत, born (संभूत) of one's (निज) womb (कुक्षि), *i. e.*, one's own child. थणदुद्धलुद्धय–स्तन+दुग्ध+लुब्धक, greedy of (लुब्धक) the milk (दुग्ध) contained in one's breasts (स्तन). महुरसमुल्लावग–मधुर+समुल्लापक, speaker of sweet words. मम्मणपयम्पिय–मन्मन+प्रजल्पित, the prattling of a child, the 'मम् मम्' lisping of a child. थणमूलकक्खदेसभाग–स्तन+मूल+कक्ष+देस+भाग, the part (भाग) between the base (मूल) of the breasts (स्तन) and the armpit (कक्षदेश). अभिसरमाण–अभिसरत्, crawling, moving slowly or feebly. कोमलकमलोवम–कोमल+कमलोपम, delicate like lotuses. गिण्हिऊण–गृहीत्वा, having taken. उच्छंगनिवेसिय–उत्सङ्ग+निवेशित, placed [निवेशित] on laps [उत्सङ्ग]. देन्ति–ददति, give, Pres. 3rd pl. पुणो पुणो–पुनःपुनर्, again and again. मञ्जुलप्पभणिय–मञ्जुल+प्रभणित, sweet talk. एत्तो–एतेषाम्, out of these. पत्त–प्राप्त, obtained, got. 'कल्लं जाव जलन्ते' is

a typical description of the morning. कल्लं–कल्यम्, in the morning. जलन्ते=दिणयरे तेयसा जलन्ते,–when the sun had begun to burn with light. पुप्फच्चग–पुष्पार्चन, a worship with flowers. जन्नुपायवडिय–जानु+पाद+पतित, fallen prostrate on the knees [जानु]. ओवायइत्तए–उप+याचितुम्, to beg. जाय–याग, a worship. दाय–दान, a gift. भाय–भाग [–लाभस्य अंशः], a portion of one's gain. अक्खयनिहि–अक्षय+निधि [–देवभाण्डागारम्], things [निधि] permanently set aside [अक्षय] for a deity. अणुवड्ढ–अनु+वृध्, to increase. ओवाइयं–उपयाचितम्, a favour. संपेह–सम्+प्र+ईक्ष्, to think. मणोरह–मनोरथ, desire.

138. पुक्खरिणी–पुष्करिणी, a lake, a well, a pond having lotuses. ओगाहे–अव+गाह्, to bathe, to plunge. उल्लपडसाडिया–आर्द्र+पट+शाटिका, with her clothes wet. साडिया, an upper garment worn by ladies. cf. साडी in मराठी. पच्चुत्तर–प्रति+उद्+तृ, to come out, to rise. पुप्फ=पुप्फवत्थ etc. आलोअ–आलोक, view, sight. लोमहत्थ–लोमहस्त, a mop made of peacock-feathers. परामुस–परा+मृश्, to touch. पमज्ज–प्र+मार्जय्, to wipe. दगधारा–उदक+धारा, stream of water. अब्भुक्ख–अभि+उक्ष्, to sprinkle with water. पम्हल–पक्ष्मल, a woolen garment. गायलट्ठी–गात्र+यष्टि, the body. ओलूह–अप+रूक्ष्, to clean, to wipe. सेय–श्वेत, white. परिहा–परि+धा, to wear, to put on. पुप्फारुहण–पुष्पारोहण, offering of flowers. चुण्ण–चूर्ण, scented powder, *e. g.*, saffron. धूव-

धूप, incense. डह–दह्, to burn.

140. पसत्थ–प्रशस्त, excellent.

142. उम्बरदत्ते निच्छूढे जहा उज्झियए–(see para. 50).

143. बावत्तरि–द्वासप्तति, seventy-two.

146. मच्छन्धवाडअ–मत्स्यन्ध + वाटक, a settlement of fishermen.

148. सीस–शिष्य, disciple, pupil. वीइवय–वि + अति + व्रज्, to go. महच्चपरिसा–महार्च्य + परिषद्, a big respectable assembly. सुक्क–शुष्क, emaciated. भुक्ख–बुभुक्षित, hungry. अट्ठिचम्मावणद्ध–अस्थि + चर्म + अवनद्ध, with skin touching the bones, very lean or emaciated. किडिकिडियाभूय–किटिकिटिका + भूत, making a cracking sound. किटिकिटिका means the cracking sound made by the bones of a fleshless person as he rises up or sits down. नील–नील, blue, black. मच्छकण्टअ–मत्स्य + कण्टक, a fish-bone. गलअ–गल–क, throat, neck. अणुलग्ग–अनुलग्न, stuck. कूव–कूज्, to bowl aloud, to shout.

149. महाणसिअ–महानसिक, a cook.

150. मच्छिय–मात्स्यिक, a fisherman. साउणिण–शाकुनिक, a fowler. सण्हमच्छ–श्लक्ष्ण+मत्स्य, a kind of fish. पडागाइपडाग–पताक + अतिपताक, a kind of fish. पञ्जर–पञ्जर, a cage. निप्पक्खे–निस् + पक्षय्, to cut the wings of. जीवियाओ निप्पक्खेन्ति, killed by cutting the wings of.

151. सण्हखण्डित–श्लक्ष्ण + खण्डित, cut into small pieces. वट्ट–वर्त, round. दीह–दीर्घ, long. रहस्स,–ह्रस्व, short. हिमपक्क–हिम + पक्व, 'cold-cooked'. जम्मपक्क–जन्मपक्व, mature from the very birth, fully developed. वेगपक्क–वेगपक्व, speedily cooked. मारुतपक्क–मारुतपक्व, cooked by being exposed to the air. काल, हेरंग and महिट्ठ are kinds of fish-preparations. आमलरसिय–आमलक + रसित, mixed or seasoned with the hog-plum fruit (आमलक). मुद्दिया–मृद्वीका, grape. कविट्ठ–कपित्थ, wood-apple, cf. कवठ in मराठी. दालिम–दाडिम, pomegranate. एणेज्ज–ऐणेय, deer. रस–रस, soup. हरियसाग–हरितशाक, green vegetable.

153. महत्तरगत्त–महत्तरकत्व, elderlines, leadership.

154. एगट्ठिया–a small boat. दहगालणा–द्रह + गालन, searching a stream for catching fish. दहमलण–द्रह + मर्दन, swimming in a stream. दहमहण–द्रह + मन्थन, churning of a pond. दहवहण–द्रह + वहन, draining of a pond. दहपवहण–द्रह+प्रवहन, making the water of a pond to flow in a current. अयंपुलेहि...वालबन्धणेहि, अयंपुल etc. are kinds of nets for catching fish. कूल–कूल, bank. गाह–गह्, to enter, to go to. मच्छखलअ–मत्स्य+खलक, a place for drying fish.

156. निहर–निर्+हृ, to take out. उप्पत्तिआ–औत्पत्तिकी, born, natural; बुद्धि (intellect) is of 4 kinds, the figure 4 stands for the other 3 kinds of intellect which are वेणइया, कम्मजा and पारिणामिया. परिणम+परि+नम्, to think,

छड्डण–छर्दन, getting rid of (e. g., feces). ओवीलण–अवपीडन, pressing. कवलग्गाह–कवल+ग्राह, swallowing morsels. सल्लुद्धरण–शल्य+उद्धरण, taking out or extracting an arrow, thorn etc. विसल्लकरण–विशल्य+करण, removing the dart. विसोहे–वि+शोधय्, to pass inside. पडियारनिव्विण्ण–प्रतिचार+निर्विण्ण, gloomy or exhausted through service.

160. गाहावई–गृहपति, householder.

162. पामोक्ख, प्रमुख्य, principal, chief. ओरोह–अवरोध, harem.

163. पासायवडिसय–प्रासाद+अवतंसक, a stately palace. अब्भुगय....=अब्भुगयमूसियपएसिए–अभ्युद्गत+उच्छ्रित + प्रदेशिक, very lofty and spacious.

165. आढा–आ + दृ, to respect, to honour. परिजाण–परि + ज्ञा, to pay regard to. अग्गिपओग–अग्नि + प्रयोग, means or remedy of fire. विस–विष, poison.

166. सवत्ती–सपत्नी, co-wife, cf. सवत in मराठी. कोवघर–कोपगृह, resorting place of one who is enraged.

167. उप्फेणउप्फेणियं–उत्फेनोत्फेनितम्, boiling with anger.

168. जत्त–यत्, to try. कत्तो–कुतः, whence. आवाह–आबाध, trouble or injury. पवाह–प्रबाध, harassment, hurt.

169. आमन्ते–आ+मन्त्रय्, to invite. जहाविभवेणं–यथा+विभवम्, with due splendour, according to means. आवास–आवास, residence.

170. साहर—सम् +आ+हृ, to carry, to take, to convey. नाडअ—नाटक, dance. उपगीयमाण—उपगीयमान, being treated to a music.

171 आलीविय—आदीपित, burnt.

173. सुउमाल—सुकुमार, tender, delicate.

174. खुज्ज—कुब्ज, dwarf. खुज्जाहि जाव परिक्खित्ता, surrounded by maid-servants who were dwarf etc. आगासतलग—आकाश+तलक, terrace. कणगतिन्दूस—कनक+कन्दुक, a ball woven with gold wires.

175. आसवाहिणिया—अश्व+वाहनिका, horse-riding. निज्जाय—निर् +या, to go.

176. पडिनियत्त—प्रतिनिवृत्त, returned. अब्भिन्तरठाणिज्ज—अभ्यन्तर+स्थापनीय, a personal attendant. जुवराय—युवराज, a crown-prince or heir apparent. वरे—वरय्, to choose. सयंरज्जसुक्का—स्वक+राज्य+शुल्का, a girl for whom one's kingdom is required as dowry (शुल्क).

177. सुद्धप्पावेस—शुद्ध+प्रवेश्य, clean dress to be worn at the time of attending an assembly. सत्तट्ठ—सप्ताष्ट, 7 or 8. वीसत्थ—विश्वस्त, reposed, rested. सुहासणवरगअ—सुख+आसन+वर+गत, seated on rich and comfortable seats. जुत्त—युक्त, proper. पत्त—पात्र, deserving. सलाहणिज्ज—श्लाघनीय, praiseworthy. सरिस—सदृश, befitting. संजोग—संयोग, mutual union, relation. अणुगिण्ह—अनु+गृह्, to favour.

178. तिहि–तिथि, day. करण–करण, any of the 11 divisions of a day in astronomy. नखत्त–नक्षत्र–the 28 constellations known in astronomy. मुहुत्त–मुहूर्त, an auspicious time. पुरुससहस्सवाहिणीय–पुरुष+सहस्त्र+वाहनीय, carried by a thousand men. सीया–शिविका, a palanquin, सव्विड्ढि–सर्व+ऋद्धि, all prosperity. नाइय–नादित, sounded. रव–रव, sound.

179. पट्टय–पट्टक, wooden seat for bathing; cf. पाट in मराठी. सेयापीय–श्वेत+पीत, silver and gold (literally white and yellow). मज्जावे–मज्जय्, to give a bath. वरनेवत्थ–वर+नेपथ्य, dressed in excellent clothes. अग्गिहोम–अग्नि+होम, pouring an oblation into fire. फुट्टमाण–स्फुट्यमान, being broken. मुइङ्गमत्थय–मृदङ्ग+मस्तक, sides of the मृदङ्ग, a kind of drum. बत्तीसइबद्ध=द्वात्रिंशत्+बद्ध, (dance) of 32 kinds (बद्ध). After marriage prince पूसनन्दि passed his time in pleasures and merry-making. The dance which he used to witness was of 32 kinds, and was accompanied by music at which drums were played.

181. मायाभत्तअ–मातृ+भक्तक, devoted to one's mother. सयपाग–शत+पाक, (oil) prepared from a hundred medicinal herbs. अट्ठिसुहाए–अस्थि+सुखाय, for the comfort or alleviation of bones. तया–त्वक, skin. रोम–रोमन्, hair. चउव्विह–चतुर्विध, of four kinds. संवाहणा–संवाहन, shampooing. सुरभि–सुरभि, fragrant. गन्धवट्टअ–गन्धवर्तक, scented paste.

उवट्ट—उद्वर्त्, to rub the body. तिहिं—त्रिभिः, by three. उसिण—उष्ण, hot. शीय—शीत, cold.

182. वक्खेव—व्याक्षेप, distraction.

183. विरहिय—विरहित, secluded. सुहपसुत्त—सुख+प्रसुप्त, sleeping happily. दिसालोय—दिसालोक, looking at the quarters (*e. g.*, on all sides). तावे—तापय्, to heat. फुल्लकिंसुयसमाण—फुल्ल+किंशुक+समान, red like the blossomed किंशुक flower. अवाण—अपान, anus. पक्खिव—प्रक्षिप्, to throw, to thrust.

184. दासचेडी—दासचेटी, male and female servants. अवक्कम—अप + क्रम्, to run away. निप्पाण—निष्प्राण, lifeless. निचेट्ठ—निश्चेष्ट, motionless. जीवियविप्पजढ—जीवित+विप्रहीन, devoid of life. अकज्ज—अकार्य, a censurable or bad act.

186. असीइ—अशीति, eighty.

188. असोगवणिया—अशोक + वनिका, a grove of Ashoka trees.

191. पणतीस—पञ्चत्रिंशत्, thirty-five.

192. नवरं, (Ind.), but. जहा तेयली, just as तेयली had done; the story of तेयली will be found in नायाधम्मकहाओ.

195. नवइ—नवति, ninty. सेवं—सैवम्—तदेवम्, it is so.

198. तारिसग—तादृशक, like that, of that kind. वासघर—वासगृह, a sleeping apartment. सुमिण—स्वप्न, a dream. जहा-मेहस्स....जाव सुबाहुकुमारे. queen धारिणी saw a lion in her dream. She gave birth to a son named Subahu....who attained to youth. The narration from the point of

धारिणी's dream to Subahu's attaining youth is identical with that in the story of मेह given in नायाधम्मकहाओ. अलंभोगसमत्थ–अलंभोगसमर्थ, fully capable of worldly enjoyments, in the full spring of life.

200. सद्दह–श्रद्+धा, to have faith or trust in. निग्गन्थं पावयणं–निर्गन्थं प्रावचनं, the Jain Sacred Scriptures. पञ्चाणुव्वइय सत्तसिक्खावइय- गिहिधम्म–पञ्चाणुव्रतिक सप्तशिक्षाव्रतिक गृहिधर्म:–There is a reference here to the twelve vows of a Jain house-holder. Jainism puts before its followers "liberation" as the highest ideal of mankind. This liberatin is to be achieved by Right Faith, Right Knowledge and Right Conduct put together. When the house-holder comes to have Right Faith, it transforms his knowledge into Right Knowledge, and leads him to Right Conduct. The Right Conduct of a house-holder assumes the form of अणु, गुण and शिक्षा vows, which comprise five, three and four kinds respectively.

अणुव्रतs (the lesser vows) are :—

(1) Avoidance of gross injury;
(2) Avoidance of falsehood;
(3) Avoidance of theft;
(4) Avoidance of incelibacy; and
(5) Avoidance of the love of property or possessions.

These vows are called "lesser vows" because a

house-holder has to observe them only partially and not thoroughly. It is only the monks who can observe these vows in their entirety. So the same vows are called महाव्रतs or "greater vows", when practised by monks. The differenc between the vows of a house-holder and those of a monk will be clear if we take the case of the 4th and the 5th vows. The 4th vow is of observing celibacy. But a house-holder cannot observe celibacy in its entirety. He is, therefore, enjoined to abstain from sexual intercourse with any woman other than his wife. He can have sexual intercourse with his wife and still keep his vow of celibacy intact. So the 4th vow, in the case of a householder, is also called स्वदारसंतोषव्रत (content-ment in one's wife). The 5th vow is the avoidance of the desire of possessions. It is possible for a monk and not for a house-holder to abandon all property. The house-holder can put some limit to his property, which constitutes his fifth vow. In the case of a house-holder, therefore, the 5th vow is called परिग्रहप्रमाण.

The गुणव्रतs are so called because they tend to increase the virtue or merit of the अणुव्रतs (अनुबृंहणाद् गुणानाम्). The three गुणव्रतs are–दिग्व्रत, अनर्थदण्डव्रत and भोगोपभोगपरिमाणव्रत:–

(1) दिग्व्रत is the determination of not travelling beyond a certain limit in the 10 directions.

(2) अनर्थदण्डव्रत is the refraining from wanton activity likely to cause injury to others. It has 5 sub divisions:—

(i) पापोपदेश, *i. e.*, giving evil lessons such as narrating accounts having reference to acts of cruelty to lower forms of life, swindling and the like to others.

(ii) हिंसादान, *i. e.*, giving of the means of injury such as a battle-axe, a sword, fire, weapons and the like.

(iii) अपध्यान, *i. e.*, wrongful meditation such as wishing, from motives of love or hatred, of destruction and imprisonment, etc., to others.

(iv) दुःश्रुति, *i. e.*, listening to books dealing with daring crimes, false doctrines, hatred, love, pride, and sex-passion which disturb the mind.

(v) प्रमादचर्या, *i. e.*, careless activity such as dealing in water, fire and destroying of plant etc., without purpose.

(3) भोगोपभोगपरिमाणव्रत means the vow of putting limitation on the choice of the objects of senses. Food, drink, and other objects which can be enjoyed only once are called भोग, and house and clothes etc., which can be enjoyed more than once are called उपभोग. To have a limit in respect of both these kinds of things is the 3rd गुणव्रत.

The 4 शिक्षाव्रतs are:—

(1) देशावकाशिक:–दिग्व्रत requires the house-holder to restrict his activities with reference to directions. देशावकाशिक further restricts his activities with reference to distance within the limits as to directions already laid down in दिग्व्रत. The object of both these vows is to gain the merit of not incurring any. sin beyond the province of the limits.

(2) सामायिक is the refraining from the commission of sin for a particular period of time every day by engaging oneself in meditation.

(3) प्रोषधोपवास is abstaing from taking the four kinds of food for the whole day on the 8th and the 14th day of every fortnignt.

(4) अतिथिसंविभाग is the service of monk, nun, layman and laywoman by the offering of food, medicine, clothes and residence etc.

The शिक्षाव्रतs or disciplinary vows are so called because they discipline the mind and keep one steady in religion. In the श्वेतांबर Conouical literatuie the गुणव्रतs are also included in the शिक्षाव्रतs and thus the number of the शिक्षाव्रतs is raised to 7.

The 5 अणुव्रतs (lesser vows), the 4 गुणव्रतs and the 4 शिक्षाव्रतs (disciplinary vows)—these 12 constitute the twelve-fold religion of a Jain house-holder.

पडिबन्ध–प्रति+बन्ध, delay.

201. सोम–सौम्य, loving, attractive. सुभग–सुभग, fortunate. पियदंसण–प्रिय + दर्शन, of beautiful appearance. माणुस्सरिद्धी–मानुष्य + ऋद्धि, human splendour or prosperity. किन्ना–केन or कथम्, how, by what means. अभिसमन्नागअ–अभिसमन्वागत, obtained.

202. गाहावई–गृहपति, a house-holder.

203. उग्गह–अवग्रह, place of residence. उग्गिण्ह–अव+ ग्रह्, to take. धम्मघोस, name of a Jain ascetic.

204. मासंमासेणं–मासमासेन, month by month. खम–क्षप्, to fast.

205. पायवीढ–पादपीठ, a foot-stool. पच्चोरुह–प्रति + अव+ रुह्, to get down, to descend. पाउया–पादुका, a sandal. ओमुय–अव + मुच, to leave. एगसाडिय–एकशाटिक, a web of cloth not bearing any dividing line upon it (caused by stiching another piece of cloth). उत्तरासङ्ग–उत्तर + आसङ्ग, wrapping of the scarf round the face. पडिलाभ + प्रतिलंभय्, to offer, to give.

206. दव्वसुद्ध–द्रव्य + शुद्ध, a pure substance free from the faults such as its origin etc. दव्वसुद्धेण....=दव्वसुद्धेणं गाहगसुद्धेणं दायगसुद्धेणं; three purities are mentioned here, viz., purity of food (दव्व–द्रव्य) offered to a monk, the purity of the recipient monk (गाहग–ग्राहक), and the purity of the alms-giver (दायग–दायक). तिविहेणं–त्रिविधेन, refers to the 3 purities mentioned above,

तिकरणसुद्ध–त्रिकरण+शुद्ध, pure in mind, body and speech. परित्तीकय–परीती+कृत, was made little or shortened. मणुस्साउए निबद्धे–मनुष्यायुः निबद्धम्–By reason of his giving alms to the monk, observing 3 kinds of purity, he was destined (निबद्ध) to be born as a human being (मनुष्यायुः) again. दिव्व–दिव्य, a miracle, a divine thing. वसुहारा–वसुधारा, shower of gold or wealth. वुट्ठ–वृष्ट–showered. दसद्धवण्ण–दशार्ध+वर्ण, of five colours. निवाडिअ–निपातित, showered. चेलुक्खेव–चेलोत्क्षेप, shower of clothes. आहय–आहत, sounded, beaten. देवदुन्दुभी–देवदुन्दुभी, a divine drum. आइक्ख–आ+चक्ष्, to tell, to inform.

207. सुत्तजागर–सुप्त+जागर, partially sleeping, dreaming. ओहीरमाण–(निद्रायमान), dozing, sleeping.

208. पभू–प्रभु, capable. आगाराओ अणगारियं पव्वय, to go (प्रव्रज्) to the state of a houseless monk, *i. e.* to renounce worldly life. समणोवासय–श्रमण+उपासक, a devotee of the Ascetic, a house-holder. अभिगयजीवाजीव–अभिगत+जीव+अजीव, one who has comprehended (अभिगत) the nature of the soul (जीव) and the non--soul (अजीव). उद्दिट्ठ–उद्दिष्ट, the 15th day of the dark half of a month. पुण्णमासिणी–पौर्णमासी, the full-moon day. पोसहसाला–प्रोषध+शाला, a place or hall (शाला) for observing प्रोषध. प्रोषध means the vow in which a layman has to abandon all sinful activities for a day and has to remain in a religious place, observing a fast. उच्चारपासवणभूमि–उच्चार+

प्रस्त्रवण+भूमि, a place for getting rid of solid excrements (उच्चार) and urine (प्रस्त्रवण). पडिलेह–प्रति+लिख्, to take proper care of, to observe or inspect well. दब्भसंथारग–दर्भ+संस्तारक, a grass-carpet. संथर–सं+स्तृ, to spread. अट्ठमभत्त–अष्टम+भक्त, a vow of taking only the 8th meal.

212. निक्खमणाभिसेय–निष्क्रमण+अभिषेक, festivity at the time of renouncing the world (निष्क्रमण) beginning with a bath (अभिषेक). सामाइयमाइयाइं–सामायिक+आदिकानि, सामायिक and other Angas. सामायिक is another name for आचाराङ्ग, the first of the 11 Angas. (see Introduction). अहिज्ज–अधि+इ, to study. चउत्थ–चतुर्थ, a fast in which only the fourth meal is taken. तवोवहाण–तपस्+उपधान, performance or practice (उपधान) of penance (तपस्). सामण्णपरियाग–श्रामण्य+पर्याय the state or condition (पर्याय) of an ascetic, *i. e.* monkhood. मासिय–मासिक, monthly. संलेहणा–सल्लेखना, a fast. झूस–शुष् or जुष्, to emaciate oneself, to suffer. अणसण–अनशन, not taking food.

213. आउक्खय–आयुः+क्षय, the destruction of the *Karmic matter* called आयुस्. भवक्खय–भव+क्षय, end of a particular existence. ठिइक्खय–स्थिति+क्षय, end of life-period. विग्गह–विग्रह, a body. सणंकुमारे....According to Jain Cosmology the Upper world is divided into two parts called कल्प and कल्पातीत. The heavens are inclu-

ded in the कल्प part. सणंकुमार, बम्भलोय; महासुक्क, आणय and आरण are names of some of the heavens. The कल्पातीत part is again subdivided into 9 ग्रैवेयकs and 5 अनुत्तर विमानs. सवट्ठसिद्ध is the 5th अनुत्तर विमान.

TRANSLATION.

VIVĀGASUYAM.

The First Part.

I. The story of Miyāputta.

1. In that age and at that time there was a city named Champā, (its *description*); and the temple Punnabhadda.

2. In that age and at that time the noble ascetic named Suhamma of high birth, (his *description*), the disciple of the revered Ascetic Mahāvīra, who had studied the fourteen Pūrvas, who possessed the four kinds of knowledge, who was surrounded by 500 monks in successive order, (arrived at the place) where the temple Punnabhadda was (and having taken) a suitable (residence there, *down to*) passed his time. The congregation appeared, and having listened to the sermon, returned in that very direction from which it had appeared.

3. In that age and at that time, the venerable ascetic called Jambū, the revered Suhamma's disciple, who was seven cubits in height, just as the ascetic Goyama was, (*down to*)

passed his time immersed in the treasure of meditation. Then the venerable ascetic called Jambū, in whom curiosity was aroused, went to whère the revered ascetic Suhamma was, reverentially moved round him thrice, bowed and greeted him, (*down to*) waited upon him, and said the following—" If, sir, this matter of the tenth Anga, the Panhāvāgarana, has been preached by the revered Ascetic Mahāvīra (*down to*) who has attained (*salvation*),—what matter is preached, sir, of the eleventh Anga, the Vivāgasuyam, by the Ascetic (*down to*) who has attined (*salvation*)?"

4. Then the revered ascetic Suhamma spoke to the venerable ascetic Jambū thus— " Thus, verily, Jambū, the Ascetic (down to) who has obtained (*salvation*) has preached Vivāgasuyam, the eleventh Anga, in two parts. They are—' The fruits of bad acts ' and ' The fruits of good acts. " " If, sir, the Ascetic (*down to*) who has obtained (liberation) has preached Vivāgasuyam in two parts, viz., ' The fruits of bad acts ' and ' The fruits of good acts,'— how many lessons, sir, of the part ' The fruits of bad acts ' have been preached by the Ascetic (*down to*) who has obtained (*liberation*)?"

5. Then the revered ascetic Suhamma spoke to the ascetic Jambū thus "Thus, verily,

Jambū, the first-preacher, the expounder,.... (*down to*) who has attained (*emancipation*), has narrated the 'Fruits of bad acts' in ten lessons. They are—*Miyāputta*, *Ujjhiyaya*, *Abhigga*, *Sagada*, *Bahassai*, *Nandi*, *Umbara*, *Soriyadatta*, *Devadatta and Anju*."

6. If, sir, the Ascetic, ...the first preacher, the expounder , (*down to*) who has attained (*liberation*) has preached the 'Fruits of bad acts' in ten lessons, viz., Miyāputta, (*down to*) Anjū,—what matter, sir, of the first lesson in the 'Fruits of bad acts' has been preached by the Ascetic (*down to*) who has attained (*liberation*)"? Then the revered ascetic Suhamma spoke to the venerable ascetic Jambu—" Thus, verily, Jambū ":—

7. In that age and at that time, there was a city named Miyaggama; (*its description*). Outside that city of Miyaggāma, in its north-eastern direction, there was a garden named Chandanapāyava(*abounding in flowers and fruits*) of all seasons; (*its description*). In it there was a temple, very old like Punnabhadda, which was consecrated to the Jakkha Suhamma.

8. In that city of Miyaggāma, there dwelt a Khattiya king named Vijaya; (*his description*). That Khattiya Vijaya had a queen named Miyā, who was perfect (in all her limbs;-*her*

description). That Khattiya Vijaya had, born of his queen Miyā, a son named Miyāputta who was from birth blind, dumb, deaf, lame, deformed and paralytic. That boy had neither hands, nor feet, nor ears, nor eyes, nor nose; of all these limbs he had simply the forms and nothing but forms. That queen Miyā, therefore, used to attend on that boy Miyāputta, with food and drink, secretly in a secret underground cell.

9. In that city of Miyaggāma, there lived a certain man who was blind from birth. With his head prominently marked by dishevelled hair, with his path followed by a big swarm of bees, and being led by a person having eyes with a stick held in front of him, that man used to earn his livelihood in the city of Miyaggama by creating a feeling of compassion for himself at every house.

10. In that age and at that time the revered Ascetic Mahāvīra (*down to*) arrived there (*down to*) the congregation appeared. Then that warrior Vijaya, having obtained this intelligence, appeared and (*down to*) waited upon (Mahāvīra) just as Kūniya had done.

11. Then that man who was blind from birth, having heard the loud clamour of the crowd (etc.) spoke to the man having eyes thus:–

"Oh, you, beloved of gods! is there today, in the city of Miyaggāma, a festival in honour of Indra or anything else (*down to*, that the crowd) is setting forth?" Then the man (having eyes) spoke to the man who was blind from birth thus:—"Oh you, beloved of gods! there is no festival in honour of Indra or anything else (*down to* that the crowd) is setting forth. But verily, oh, beloved of gods! the Ascetic (*down to*) has arrived here; and indeed that is why they (*down to*) are setting forth." Then the blind man said to that man thus:—"Oh, beloved of gods, let us also go to the revered Ascetic (*down to*, and) wait upon him." Then the man who was blind by birth, being led by that man with a stick in front of him, proceeded to where the revered Ascetic Mahāvīra was; reverentially went round him thrice, bowed and greeted him (*down to*, and) waited upon him. Then the revered Ascetic Mahāvīra delivered a religious discourse to the warrior Vijaya and to that (congregation, *down to*) the congregation dispersed and Vijaya too went away.

12. In that age and at that time an ascetic named Indabhūī, the seniormost disciple of the revered Ascetic Mahāvīra, (*down to*) was there. Then that revered Goyama saw that man who

was blind by birth; and a curiosity being aroused in him, he spoke thus—" Is there, sir, any other man who is totally blind by birth?" " Yes, there is." " How, sir, is that man totally blind by birth?"

" Thus verily, Goyama—In this very city of Miyaggāma, there is a boy named Miyāputta, son of the warrior Vijaya, born of his queen Miyā, who is totally blind by birth. He has no (hands, *down to*) and is possessed of merely the forms. So the queen Miyā (*down to*) looks after (him). Then that revered Goyama bowed and greeted the revered Ascetic Mahāvira and spoke thus—" Revered sir, being permitted by you, I wish to see the boy Miyāputta". " As you please, oh, beloved of gods."

13. Then *that* revered *Goyama*, being allowed by the revered Ascetic Mahāvīra, and being pleased and satisfied, started from the the revered Ascetic Mahāvīra. Without making haste (*down to*) and seeing that the ground before him was clean, he went in the direction of the town Miyaggāma, and through the midst of the town Miyaggāma he went to where the residence of queen Miyā was.

14. Then that queen Mīyā saw the revered Goyama coming; having done so and being delighted and pleased (*down to*) she spoke thus—

"Tell me, oh, beloved of gods, what is the purpose of your arrival (here)." Then that revered Goyama spoke to queen Miyā thus,—"Verily, oh, beloved of gods, I have come here without making any delay, to see your son." Then the queen Miyā decorated with all ornaments her four sons who were born after her son Miyāputta; and having done so, she made them fall at the feet of the revered Goyama; and having done so, spoke thus—"See these, sir, my sons."

15. Then the revered Goyama spoke to Miyā thus—"Oh beloved of gods, verily, it is not to see these sons of yours that I have come here without making any delay. Verily, I have come here, without making any delay, to see that eldest son of yours called Miyāputta, who is totally blind by birth and on whom you are attending secretly with food and drink in a secret under-ground cell." Then the queen Miyā spoke to Goyama thus—'oh, Goyama! indeed who is he, possessing such knowledge and austerities, that has quickly disclosed to you this secret story of mine, and from whence you have come to know it?" Then the revered Goyama spoke to queen Miyā thus—"Verily, oh beloved of gods, it is from the revered Ascetic Mahāvīra, my religious preceptor, that

I have come to know this."

16. While queen Miyā was talking about this thing with revered Goyama, the time for the boy Miyāputta's meal was already overdue. Then that queen Miyā spoke to revered Goyama thus:—"You just wait here, sir, so that I may show the boy Miyāputta to you" So saying, she went to the room for food and drink; and having done so, she changed her dress; and having done so, she took a wooden cart; and having done so, she filled it with plenty of food, drink, eatables and relishes; having done so and dragging the wooden cart (with her) she went to the place where revered Goyama was; and having done so, she spoke to revered Goyama thus—"Come along, sir, and follow me, so that I may show the boy Miyāputta to you." Then that revered Goyama followed queen Miyā.

17. Then that queen Miyā, dragging the wooden cart with her, went to the place where the under-ground cell was; and having done so she covered her mouth with a four-folded piece of cloth. While she was covering her mouth, she spoke to Goyama thus—"Oh, sir, you too cover your mouth with a mouth-cloth." Then that revered Goyama, being thus spoken by queen Miyā, covered his mouth with a mouth-cloth.

18. Then that queen Miyā, with her face turned back, opened the door of the underground cell, from which, then, issued forth an ill-smell, It was like (the smell of) the dead body of a serpent, or like that of the dead body of a reptile (*down to*); in fact the smell is described to have been much more stinking than that. Then that boy Miyāputta,–to whom the smell of the plenty of food, drink, eatables and relishes was irresistable,–and who was infatuated by the plenty of food, drink, eatables and relishes,–ate the plenty of food etc., with his mouth. And having done so, he very quickly digested them. And having done so, he afterwards turned them into pus and blood, which pus and blood, too, he devoured.

19. Then, seeing that boy Miyāputta, this thought [5] of the following description arose in revered Goyama—" Alas! this boy experiences the peculiar maturity of the bitter fruit of wicked, ill-done, evil and sinful deeds done in the remote past. I have not seen hells or hell-beings. But, verily, this man is actually suffering pain similar to that in hell." Thinking thus he took his leave of queen Miyā; and having done so, he departed from the house of queen Miyā; having done so he went out right through the city of Miyaggāma; and hav-

ing done so he went to the place where the revered Ascetic Mahāvīra was; and having done so he reverentially went round the revered Ascetic Mahāvīra thrice; and having done so he bowed and greeted him; and having done so he spoke thus—"Thus indeed, with your permission, I entered the midst of the city of Miyaggāma; and having done so, I went in the direction of queen Miyā's residence. Then that queen Miya saw me going, and having seen (me) became delighted, (*the rest to be repeated down to*) devoured the pus and blood. Then this thought arose in me—"Alas! this boy experiences (*the rest to be repeated*), oh revered sir! who was this man in his former existence?....In what village or in what town (*was he born*)? Having given what or having enjoyed what, having done what or (*in consequence*) of what (*deeds done*) in the past (*down to experiences...the bitter fruit etc.*)?" Calling Goyama by name, the revered Ascetic spoke to Goyama thus—"Thus, indeed, Goyama."

20. In that age and at that time, in this very country of Bhāraha in the continent of Jambuddīva, there was a city named Sayaduvāra which was rich, peaceful and prosperous; (*its description*). In that city of Sayaduvāra there

was a king named Dhanavaī; (*his description*). Neither very far from nor very near that city of Sayaduvāra, in its south-eastern direction, there was a small town named Vijayavaddhamāna which was rich, peaceful and prosperous. The jurisdiction of the town of Vijayavaddhamāna extended over five hundred villages. The District-officer of that town Vijayavaddhamāna was named Ikkāī who was impious (*down to*) and was taking delight in evil acts. That District-officer Ikkāī ruled over the five hundred villages (*under the jurisdiction*) of Vijayavaddhamāna (*down to*) and protected them.

21. Then that Ikkāī used to harass, kill, threaten, beat and impoverish (*the people of*) the five hundred villages under (*the jurisdiction of*) the town Vijayavaddhamāna by means of many taxes, heavy taxes, interests, bribes, insults, compulsory contributions, punitive taxes, extortions at the point of sword, maintaining thieves, setting on fire, and (*maintaining*) thieves who killed way-farers. With regard to many transactions, consultations, counsels, secrets, decisions and law-suits of many chieftains, courtiers, village-officers, family-heads, merchants, caravans of merchants, and of many other villagers,—Ikkai, having heard a thing, used to say that he did not hear it, and

without having heard a thing he used to say that he did hear it. Similar was the case of his seeing, speaking, accepting or knowing (anything). Then that District-officer Ikkāī, who did such acts, whose acts were mostly such, who knew (how to do) such acts, and whose conduct was such, passed his days in acquiring (a store of) many sinful and wicked deeds.

22. Then, once, the District-officer Ikkāī's body was attacked at one and the same time by sixteen diseases, namely,—

asthma, cough, fever, inflation, belly-ache, fistula, piles, indigestion, a disease of the eyes, head-ache, loss of appetite, sore-eyes, ear-disease, itching, dropsy and leprosy.

Then that District-officer Ikkaī, who was attacked by sixteen diseases, called his domestic servants; and having done so he spoke to them thus:—"Go hence, you beloved of gods! and proclaiming very loudly-in places where four roads meet, in places where three roads meet, in squares, in places where more than four roads meet, in high roads and in paths—say thus: 'Oh, you, beloved of gods, here, in the body of the District-officer Ikkaī, have appeared sixteen diseases, namely, asthma, cough, fever, (down to) leprosy. Therefore, oh, beloved of

gods, the District-officer Ikkaī will give plenty of money as a gift to any physician or physician's son, any skilled man or his son, any surgeon or surgeon's son, who may wish to cure even one of those sixteen diseases of the District-officer Ikkaī. Proclaim this a second time and a third time, and report (to me the execution of) this order. Then the domestic servants (down to) reported (etc.).

√ 23. Then, having heard the proclamation of this description in the town of Vijayavaddhamana, many physicians (etc., 6), came out of their respective houses, with the bags of their surgical instruments in their hands; and having done so they went through the midst of the city of Vijayavaddhamana to the residence of the District-officer Ikkaī; and having done so they examined the body of the District-officer Ikkaī; and having done so they asked what the cause of those diseases was; and having done so they wished to cure at least one of those sixteen diseases by many means, (viz.,)—smearing the body with oil, rubbing the body with perfumes, drinking of (i. e. making to drink) oily substances, vomitting, purging, fomenting, medicated bath, oily enema, enema, purging with a clyster, piercing veins (for bleeding), cutting, abrading, applying oil to the head,

tonics, drugs, barks, roots, bulbous roots, leaves, flowers, fruits, seeds, herbs, pills, medicines consisting of one article, and medicines consisting of more than one article. But they were not able to cure (even one of the diseases). Then, when those many physicians and sons of physicians (etc.) were not able to cure even one of the sixteen diseases, they became tired, wearied and exhausted, and returned in that very direction from which they had appeared.

24. Then that District-officer Ikkaī, who was abandoned by the physicians (6), who was left by his attendants, in whose case medicines proved ineffective, who was attacked by sixteen diseases, and who was infatuated by the kingdom, the country, (down to) and the harem, who—enjoying the kingdom and the country, wished, sought and longed for them, who was distressed, who was distressed by misery and who was distressed by helplessness, and who lived a long life of two hundred and fifty years, having died at the time of death,—was born as a hell-being in that region of hell called Rayanappabha, where the maximum duration of life is one Sagarovama period. Then having come out from there he entered as a son in the womb of Miya, queen of the warrior Vijaya, in this very City of Miyaggama.

25 Then in the body of that queen Miya, there appeared pain which was excessive (down to) and unbearable. Ever since the boy Miyaputta entered the womb of queen Miya in the form of a fetus, she became unpleasant, unbeloved, unwholesome, devoid of charm, and disagreeable to Vijaya.

26. Then, once, during the latter part of the first half of the night, while queen Miya was keeping awake, on account of family anxieties, this thought of the following description arose in her mind—" Indeed, formerly I was liked (6), thought of, trusted and approved of by the warrior Vijaya. But ever since this child has entered my womb in the form of a foetus, I have become unpleasant (*down to*) and disagreeable to the warrior Vijaya. He does not wish even to utter my own or my family name, then what of meeting or keeping company with me? Therefore it is better to effect the fall of this embryo of mine by abortion, felling, dropping or killing." So she thought, and having thought so she ate and drank many caustic, bitter and astringent substances which cause abortion, wishing (*thereby*) to cause the fall of that foetus. That foetus, however, did not fall. When that queen Miya was unable to effect abortion of that

foetus, she became tired, wearied and fatigued, and bore that foetus unwillingly and helplessly and with great pain.

27. Even while in the womb, that boy had eight arteries flowing inside, eight arteries flowing outside, eight flowing pus and eight carrying blood, two and two (*flowing pus and blood respectively*) in the ears, two and two in the eyes, two in the nose, two and two between the veins; —every moment they were flowing pus and blood. Even while in the womb, a disease called *Aggia* appeared in him. Whatever that boy ate, was immediately digested and turned into pus and blood; and that pus and blood too, the boy devoured.

28. Then, on a certain day, when full nine months were completed, that queen Miyā gave birth to a son who was from birth blind (*down to*) nothing but forms. Then that queen Miyā saw that boy to be deformed and totally blind; having done so she became frightened (4), and called a mother-like nurse, and having done so she spoke to her thus—" Oh, you, beloved of gods, go and abandon this boy in a corner on a dung-hill " Then, saying ' as your ladyship commands ', that mother-like nurse responded to these words of queen Miya; and having done so, she went to the place where the warrior

Vijaya was; and having done so, with folded hands..... she spoke to him thus:—"Thus, verily, my lord, queen Miyā (*after completing full nine months......down to*) nothing but forms. Then that queen Miyā saw him to be deformed and totally blind; and having done so and becoming afraid, terrified, dejected and frightened, she called me; and having done so she spoke to me thus—'Oh, you, beloved of gods, go and abandon this boy in a corner on a dung-hill.' Therefore, let your lordship command me whether I should abandon that boy in a corner or not."

29 Then that warrior Vijaya, hearing these words of the mother-like nurse and also becoming confounded, got up; and having done so went to the place where queen Miyā was; and having done so, spoke to queen Miyā thus—"Oh, beloved of gods, this is your first child. If you abandon it in a corner on a dung-hill, your issues will not be long-lived. Therefore attend on this child secretly with food and drink in a secret under-ground cell. Thereby your issues will be long-lived". Then that queen Miyā, saying 'as you command,' respectfully promised to do accordingly; and having done so she attended on that boy secretly with food and drink in a secret under-ground cell.

30. Thus, indeed, Oh, Goyama, the boy Miyāputta experiences the fruit of deeds (*down to*) done in the past."

31. "Having died, when the time of death comes, where, oh, sir, the boy Miyāputta will go? where will he be born?" "Oh, Goyama! having lived his maximum life of twenty-six years and having died when the time of death comes, the boy Miyāputta will be born as a lion in a family of lions at the foot of the mountain Veyaḍḍha in this very

country of Bhāraha in the continent of Jambuddīva There he will be an impious (*down to*) and adventurous lion; and will acquire (*a store of*) many sinful......deeds; having done so and having died when the time of death comes, he will be born in that region of hell called Rayaṇappabhā where the maximum duration of life is one Sāgarovama period. Then, afterwards having come out from there, he will be born among reptiles. Having died there he will be born in the second hell where the maximum duration of life is three sāgarovamas. Then, afterwards having come out from there, he will be born among birds. Having died there also, he will be born in the third hell......seven sāgarovams. Thereafter he (*will be born as*) a lion, thereafter in the fourth (*hell*), (*then as*) a reptile, (*then in*) the fifth (*hell, then as*) a woman, (*then in*) the sixth (*hell*), (*then as*) a man, (*then*) below in the seventh (*hell*). Thereafter being born several hundreds of thousand times in each of the twelve and a half hundred thousand places of birth in crores of these chief families of acquatic creatures of lower species possessing five sense-organs such as a fish, a tortoise, a crocodile, a shark, a ' sumsumāra ' crocodile etc.,—he will be born there again and again. Thereafter he will similarly be born several hundreds of thousand times among quadrupeds, reptiles creeping on the belly, reptiles creeping on hands, birds, four-sensed living beings, three-sensed living beings, two-sensed living beings, plants, bitter plants, plants having bitter milk-like juice, wind-embodied beings, fire-embodied beings, acquatic lives and earth-embodied beings. Then, coming out therefrom, he will be born as a bull in the city of Supaiṭṭha. Then having attained to youth and having

suffered death,—being crushed under the bank of the great river Ganges, while once engaged in digging up a lump of earth high up on its bank during the early days of the rainy season,—he will be born as a male human being in the family of a merchant in that very city. Leaving behind boyhood and attaining to youth there, and having listened to religious discourses from worthy ascetics, he will become a monk, giving up house-holdership and accepting house-less-ness There he will practise monkhood, moving with care and attention, (*down to*) observing celibacy. Having practised asceticism for many years there, having confessed his faults and vowed to refrain from them, and having suffered death while engrossed in meditation when the time of death will approach, he will be born as a god in the Sohamma heaven. Afterwards dropping down from there, he will be born in (*one of the*) rich families in the Mahāvidheha country, just as Daḍhāpainna (*had done*); the same description (*to be reproduced here*); (*like him he will learn*) the arts, (*down to*) will be liberated. Thus, verily, Jambu, this matter of the first lesson in " Fruits of bad acts " has been preached by the revered Ascetic Mahāvīra who has attained (*down to liberation*). Thus I say ".

2. The story of Ujjhiyaya.

32. "If, sir, this matter of the first lesson in the 'Fruits of bad acts' has been preached by the Ascetic (*down to*) who has attained (*emancipation*),—what matter is preached, sir, of the second lesson in the 'Fruits of bad acts' by the Ascetic (*down to*) who has attained (*emancipation*)?" Then the revered ascetic Suhamma spoke to the venerable ascetic Jambu thus—" Thus, verily, Jambu "—

33. In that age and at that time, there was a city named Vāṇiyagāma which was rich, peaceful and prosperous. Outside that Vāṇiyagāma, in its north-eastern direction, there was a garden named Duīpalāsa. In that Duīpalāsa, there was a temple consecrated to the Jakkha Suhamma. In that Vāṇīyagāma, there was a king named Mitta; (*his description*). That king Mitta had a queen named Sirī; (*her description*).

34. In that Vāṇiyagāma there was a courtesan named Kāmajjhayā,—who was perfect (*in all her limbs, down to*) and beautiful, who was proficient in the seventy-two arts, who possessed the courtesan's sixty-five qualities, who dallied in twenty-nine different ways, who was devoted to twenty-one qualities of dalliance, who was clever in serving the man in thirty-two ways, in whom the nine sense-organs which had been dormant (*before she attained to youth*) were fully awakened, who was proficient in eighteen vernaculars, who wore a fine dress expressive of love, who was proficient in singing, dallying, music and dancing, whose gait was appropriate, whose breasts were beautiful, whose flag (*of reputation as a courtesan*) was flying high, whose fee (*for the night*) was one thousand (*gold coins*), who was given the honour of (*being allowed to use*) an umbrella, chowries and

fans of hair, who moved in a small chariot, and who enjoyed the leadership of many thousands of courtesans.

35. In that Vāṇiyagāma there lived a merchant named Vijayamitta who was wealthy......That Vijayamitta had a wife named Subhaddā who was perfect (*in all her limbs...*). That Vijayamitta had, born of his wife Subhaddā, a son named Ujjhiyaya who was perfect (*down to*) and handsome.

36. In that age and at that time, the revered Ascetic Mahāvīra arrived there. The congregation appeared. The king (*too*) set forth just as Kuṇiya had done (*formerly*). The sermon was delivered. The congregation returned; and the king went away.

37. In that age and at that time the revered Ascetic Mahāvīra's seniormost disciple, the ascetic named Indabhuī, ***(down to, who possessed concentrated in his body an immense illuminating)*** power, and ***(who was purifying his soul)*** by taking (*only*) the sixth meal, as described in Pannattī, (***studied the sacred texts***) in the first (***quarter of the day, and having followed the daily routine of the second and the third quarters and taking his Master's permission for proceedings to beg alms)*** went in the direction in which Vāṇiyagāma was situated; having done so and wandering (*for begging alms from house to house*) high and low, he entered into a main street. There he saw many elephants, which were armed, which had armours put on them, which were dressed in cloak-like armours, which had their chest-bands fastened, whose bells were suspended, whose upper garments and various ornaments on the neck were set with diverse gems and jewels, which were well-equipped, which wore excellent banners and flags and five excellent crest-garlands, which

had conductors on their backs, and which were equipped with weapons and arms. There he saw many horses also, which were armed, which had armours put on them, which were dressed in cloak-like armours, which had ornamental cloaks put on them, whose armours were suspended, which wore upper garments, whose faces were terrific on account of small chowries, whose waists were decorated with small mirrors, which had horse-men on their backs, and which were equipped with weapons and arms. There he saw many men also, who were armed, who had put on armours, whose bow-sticks were tied fast, who wore ornaments on their necks, who wore fine white turbans marked with emblems, and who were equipped with weapons and arms. In the midst of those men he saw a man, who was bending with neck behind being tied down, whose ears and nose were cut off, whose body was besmeared with oil, who was dressed in a pair of rough clothes fit for an offender, who wore a rope and a garland of red flowers round his neck, whose body was covered with dust, who was frightened, to whom life was dear though he was condemned to death, from whose body pieces of flesh as small as the grains of sesamum were cut, who was made to eat pieces of flesh (*cut out from his own body*) as small as the *Gunjā* fruit, who was miserable. on whom hundreds of strokes of the whip were inflicted, who was surrounded by many men and women, and who was being proclaimed with the beating of a broken drum in every square. He (*Indabhui*) heard this proclamation of this description—" Verily, oh, beloved of gods, neither king nor prince has wronged the boy Ujjhiyaya but his own actions have wronged him."

38. Then, on seeing that man, this thought (5) occurred to the revered Goyama—"Alas, this man (*down to*) experiences pain similar to that in hell" Thus thinking and wandering from house to house, high, low and middle, he accepted sufficient alms. Having done so he (*went out*) right through the city of Vāniyagāma (*down to, and*) showed (*the alms to his Master*); having done so he bowed and greeted the revered Ascetic Mahāvīra; and having done so he spoke thus—"Thus indeed, sir, with your permission I (*entered the midst of the city of*) Vāniyagāma (*down to*) similarly experiences (*etc.*). Oh, revered sir, who was this man in his former existence (*down to*) experiences...?" "Thus, indeed, Goyama."

✓ 39. In that age and at that time, in this very country of Bhāraha in the continent of Jambuddīva, there was a city named Hatthināura which was rich,...In that city of Hatthināura there was a king named Sunanda who was (*powerful like the mountain*) Mahāhimavat...In the innermost region of that Hatthināura, there was a big cow-pen. It was supported on hundreds of pillars and was pleasant (4). There dwelt happily, with plenty of grass and water and free from fear and danger, many cattle of the city, many cows of the city, many oxen of the city, many bulls of the city, and many calves of the city, having masters and having no masters.

✓ 40. In that city of Hatthināura there was a cattle-lifter named Bhīma who was impious (*down to*) and who was taking delight in evil acts. That cattle-lifter Bhīma had a wife named Uppalā who was perfect (*in all her limbs,...*). Once that Uppalā, the wife of the cattle-lifter, became pregnant. When three months (*of her pregnancy*) were fully

completed, that Uppalā, the wife of the cattle-lifter, had this pregnancy-desire of the following description:—" Blessed, indeed, are those mothers (4; *down to-they alone*) have well-earned the fruit of their birth and life who satisfy their pregnancy-desire by tasting, enjoying and eating wine, wine prepared from honey, the 'palm-fruit' wine, the 'white' wine, the 'sīhu' wine, the 'grape' wine, (*mixed*) with the udders, breasts, testicles, tails, humps, shoulders, ears, eyes, noses, tongues, lips, dew-laps,—(*together with pieces of meat*) roasted on pike, fried in oil, baked, dried up and salted,—of the cattle of the city, (*down to*) bulls, having masters (*and having no masters*). Thus contemplating, and by reason of this pregnancy-desire remaining unsatisfied, she became emaciated, hunger-stricken, fleshless, diseased in body, devoid of lustre, miserable and distracted in appearance, and pale-faced; her lotus-like eyes and face became withered; ceasing to enjoy suitable flowers, dress, scents, garlands, ornaments and food, she (*became*) like a lotus-garland withered in hands; and (*the desire of her heart*) remaining unsatisfied... she went on contemplating.

41. Now the cattle-lifter Bhīma went to the place where his wife Uppalā was; and having done so, he saw her... unsatisfied (*the rest as above*), and spoke thus—" Oh, you, beloved of gods, why are you down-cast...and meditating ?" Then that wife Uppalā spoke to the cattle-lifter Bhīma thus:—" Thus, verily, oh, you, beloved of gods, three months (*of my pregnancy*) being fully completed, (*this*) pregnancy-desire has arisen in me—' Blessed, indeed, are those (*mothers...*) who satisfy their pregnancy-desire by tasting (3) wine (6) (*mixed*) with the udders (*down to.........together with pieces*

of flesh...and) salted—of many cattle'. Therefore, oh, beloved of gods, this pregnancy-desire being unfulfilled, I have become......meditative".

42. Then the cattle-lifter Bhīma spoke to his wife Uppalā thus—" Oh, you, beloved of gods, do not be meditative (*by reason of your pregnancy-desire being*) unfulfilled...I shall do that whereby your pregnancy-desire will be accomplished". With these sweet (5) words he consoled her. Then, at the time of midnight, that cattle-lifter Bhīma, alone and without any companion, went out of his house, armed (*down to*) and with weapons. Having done so he went right through the city of Hatthināura, to the place where the cow-pen was. (*There*) he cut off the udders of some of the many cattle of the city, (*down to and*) of bulls, (*down to*), he cut off the dew-laps of some, and he cut off various limbs of some; having done so he went to where his house was; and having done so, he presented them to his wife Uppalā. Then that Uppalā, his wife, satisfied her pregnancy-desire by tasting wine (5) with the flesh of many cows etc., baked on pike etc. Then, that Uppalā, the wife of the cattle-lifter, whose pregnancy-desire was satisfied, respected, fulfilled, cut off and accomplished, bore that foetus with great happiness.

43. Then at a certain time, when full nine months (*of her pregnancy*) were completed, that Uppalā, the wife of the cattle-lifter, gave birth to a son. The very moment the child was born—it cried aloud with a very great noise, making a shrieking and unpleasant sound. Then hearing the sound produced by the boy, many cattle of the city (*down to*) and bulls in the town of Hatthiṇāura became frightened......and agitated and ran away in all directions. Then, the parents of

that boy gave him this name of the following description: "As this son of ours gave out a very loud, shrieking and unpleasant cry, the very moment he was born, and as on hearing the boy's cry, many city-cattle in the town of Hatthiṇāura (*down to*) became frightened (4) and ran away in all directions, so let this son of ours be named Gottāsaa (–'*cattle-frightener*')". Then that boy Gottāsaa left behind his boyhood.

44. Then, at a certain time, the cattle-lifter Bhīma met with death. Then that boy Gottāsaa weeping, crying and lamenting and being surrounded by many friends, kinsmen, near ones, acquaintances, relatives and servants, removed the dead body of the cattle-lifter Bhīma; and having done so, he performed the various wordly funeral rites. Then, one day, that king Sunanda himself appointed the boy Gottāsaa as the cattle–lifter. Then that boy Gottāsaa, being appointed as the cattle-lifter, became impious (*down to*) and took delight in evil acts.

45. Then, by reason of his being the cattle-lifter, that boy Gottāsaa, every day, at the time of midnight, went out of his house alone and unaccompanied, dressed in armour (*down to*) and equipped with weapons and arms; having done so he went to the place where the cow-pen was; having done so, of many cattle of the city, having masters(......*down to*) be cut off the limbs; and having done so, he went to the place where his house was. Then that cattle-lifter Gottāsaa used to taste etc. wine etc (6) (*mixed*) with the flesh of many cows (*etc.*) baked on pike (*etc.*). Then that cattle-lifter Gottāsaa, whose acts were such,......having acquired (*a store of*) many sinful deeds, having lived a long life of five hunnred years, and becoming miserable and distressed, met with death when the time of death approached; (*and*

after death) was born as a hell-being in the second hell where the maximum duration of life is three Sāgarovamas.

46. Now, the merchant Vijayamitta's wife named Subhaddā used to give birth to children which were still-born (*or which died immediately after birth*). All her children died immediately after birth (*or were born dead*). Then that cattle-lifter Gottāsaa, having afterwards come out of the second hell, took birth, in this very city of Vāṇiyagāma, as a male being in the womb of the merchant Vijayamitta's wife Subhaddā Then one day, when nine months (*of her pregnancy*) were fully completed, that Subhaddā, the wife of the merchant, gave birth to a son.

47. Then that Subhaddā, the merchant's wife, caused that boy, immediately after he was born, to be abandoned in a corner on a dunghill; having done so, she caused him to be brought back; and having done so, she reared him up in due course, protecting and nursing him. Then the parents of that boy performed the rites (*connected with the birth of a child*) namely of 'wishing long life for the child,' 'exposing the child to the sun and the moon' and 'keeping awake' with costly presents as marks of honour. Then, when the eleventh day (*of the birth of the child*) was over and the twelfth day approached, the parents of the child gave him this significant name, in accordance with attributes, of the following description—"As this son of ours was abandoned in a corner on a dung-hill immediately after his birth, so let his name be Ujjhiyaya ('*abandoned*')." Then that boy Ujjhiyaya grew up happily and without any obstacle, like Daḍhapainna (*of former days*), being taken care of by five nurses,—namely, the milk-nurse, the bath-nurse, the play-

nurse and the lap-nurse,—just as a 'champaka' plant does in the sheltered place of a mountain-valley, unexposed to the wind and free from obstacles.

✓ 48. Then, once that merchant Vijayamitta set out in a boat to the Lavana ('*salt*') sea, having taken with him merchandise of four kinds, namely,—articles sold by counting, articles sold by weight, articles sold by measurement and articles sold by quality (*i. e. after scrutiny*). Then, his ship having been wrecked there in the Lavana sea, that Vijayamitta lost his valuable merchandise (*in the sea*) and met with death, being left without protection and shelter. Then many chieftens, courtiers, village-officers, family-heads, merchant-princes and merchants,—immediately on hearing that the merchant Vijayamitta and his valuable merchandise were thrown into the Lavana sea by reason of the ship-wreck and that he had met with death,—took deposits on hand and valuables other than deposits and ran away in secret places.

✓ 49. Then that Subhaddā, the merchant's wife, heard that Vijayamitta and his valuable merchandise were cast away into the Lavana sea by reason of the ship-wreck and that he had met with death; having done so and being overcome by great grief for her husband, she fell on the ground all of a sudden with all her limbs like a *Champaka* plant cut off with an axe. Then, having consoled herself after a while, the merchant's wife Subhaddā, weeping, crying and lamenting and being surrounded by many friends etc., performed the worldly funeral rites of the merchant Vijayamitta. Then, brooding on the crossing of the Lavana sea, the loss of the wealth, the wreck of the ship and the death

of her husband, that Subhaddā, the merchant's wife, met with death one day.

✓ 50. Then the guards of the city, knowing that Subhaddā, the wife of the merchant, had died, turned the boy Ujjhiyaya out of his own house; and having done so they gave that house to some one else. Then that boy Ujjhiyaya, being turned out of his own house, grew up very happily in squares, (*down to*), paths, among gamblers, in the houses of harlots and in wine shops; and being unchecked, unobstructed, self-willed and wanton, he became addicted to drink, theft, gambling and harlots. Then, having one day come in contact with the harlot Kāmajjhayā, that boy Ujjhiyaya passed his days in enjoying many excellent human pleasures with the harlot Kāmajjhayā.

51. Then, Sirī, the queen of that king Vijayamitta, once suffered from a disease of the womb. King Vijayamitta was (*therefore*) unable to enjoy excellent human pleasures with his queen Sirī. Then, one day, that king Vijayamitta got the boy Ujjhiyaya turned out of the house of the courtesan Kāmjjhayā; having done so he kept the courtesan Kāmajjhayā as his own mistress; and having done so he passed his time, enjoying excellent human pleasures with the courtesan Kāmajjhayā.

52. Then that boy Ujjhiyaya, turned out of the house of the courtesan Kāmajjhayā, became greedy of her, deeply attached to her, infatuated by her, and completely absorbed *in her; and not* getting thought, pleasure or happiness in anything else,—with his thoughts engrossed in her, with his mind concentrated on her, with his soul tainted by *thoughts*

about her, with his thoughts centred in her, trying to find means to obtain her. concentrating all his sense-organs on her, and completely under the influence of thoughts about her,—he passed his days waiting to find any opportunity, drawback or weak point (*to meet*) the courtesan Kāmajjhayā. Then, one day, that boy Ujjhiyaya found an opportunity to meet the courtesan Kāmajjhayā; and having found it, (—*the opportunity*) he secretly entered the house of the courtesan Kāmajjhayā; and having done so he passed his time, enjoying excellent human pleasures with the courtesan Kāmajjhayā.

53. Now, the king Mitta, after taking his bath (*down to, performing)* the expiatory rites, and decorating himself with all ornaments and being surrounded by a circle of men, went to the place where the house of the courtesan Kāmajjhayā was and having done so he saw there the boy Ujjhiyaya (*enjoying*) excellent (*human*) pleasures with the courtesan Kāmajjhayā; having done so and having got quickly exasperated (4), and having contracted his eyebrows so as to form three wrinkles on his forehead, he got the boy Ujjhiyaya captured by his attendants. Having done so, he made his body shattered and crushed by the strokes of bones, fists, knees and elbows; having done so he got him bound so as to make him bend down with neck behind; and having done so, he got the victim taken (*to the place of execution*) in this manner. "Thus, indeed, oh, Goyama, the boy Ujjhiyaya experiences (*the peculiar maturity of the fruit of......*) acts done in the past."

54. "Oh, revered sir! having met with death when the moment of death approaches, where will the boy

Ujjhiyaya go? Where will he be born?" "Oh, Goyama! having lived the maximum life of twenty-five years and having met with death when the moment of death approaches, being impaled on stake this very day when a third part of the day will be still remaining, the boy Ujjhiyaya will be born as a hell-being in the region of hell (*called*) Rayaṇappabhā. Afterwards, coming out from there, he will be born as a monkey in a family of monkeys at the foot of the mountain Veyaḍḍha in the country of Bhāraha in this very continent of Jambuddīva. There, after attaining to adolescence, he will become greedy of, deeply attached to, infatuated by and completely absorbed in the pleasures of lower animals, and will kill young ones (*–his own and*) of (*other*) monkeys as soon as born. Having performed such acts......and having met with death when the time of death will approach, he will be born as a son in a family of courtesans in the city of Indapura in the country of Bhāraha in this very continent of Jambuddīva. Then, as soon as he is born, his parents will cut off his testicles and will teach him the profession of a eunuch. Then, on the twelfth day (*of his birth*), the parents of that boy will give him this name of the following description, namely, —"Let this son of ours be a eunuch named Piyaseṇa," Then, having left behind boyhood and attaining to youth, that eunuch Piyaseṇa will become capable of understanding and of enjoying pleasures, and will be endowed with excellence of form, youth and beauty and with an excellent body. Then having brought under his influence many princes (*down to,*) and others in the city of Indapura by means of employment of charms, magic powders, maddening of hearts, concealments,

attractions, captivating (*of hearts*), and bringing (*of them*) under (*his*) subordination,—that eunuch will pass his days enjoying excellent human pleasures.

55. Then that eunuch, whose acts will be such....., having acquired (*a store of*) many sinful deeds having lived the maximum life of twenty-one hundred years, and having met with death when the time of death will approach, will be born as a hell-being in the region of hell (*called*) Rayaṇappabhā. After that (*he will be born*) among reptiles (*then as*) a 'sumsumāra' crocodile; similarly (*he will pass through transmigrations as in the case of miyaputta*) (*down to*) hell......Afterwards, coming out from there, he will be born as a buffalo in the city of Champā in the country of Bhāraha in this very continent of Jambuddiva. There one day, being deprived of life by a member of an assembly of evil persons, he will be born as a son in a family of merchants in that very city of Champā. There, having passed the stage of boyhood...... (*and having listened to religious discourses*) from a worthy monk, (*he will become*) an ascetic (*and will acquire*) perfect knowledge;...... (*will be born*) in the Sohamma heaven (*as described*) in the first (*lesson*) (*down to*)......will put an end (*to all miseries*). The (*usual*) conclusion.

3. The story of Abhaggasena.

56. The (*usual*) introduction of the third (*lesson*). "Thus, verily, Jambu"

57. In that age and at that time there was a city named Purimatāla, which was rich......In the north-eastern direction of that city of Purimatāla, there was a garden (*named*) Amohadamsana In it, there was a temple consecrated to the Jakkha Amohadamsi. In that (*city of*) Purimatāla there lived a king named Mahābala

58. On the border of that city of Purimatāla, in its north-eastern direction, there was situated a forest. In it there was a forest-settlement of thieves named Sālā,—which was situated in a corner of an impassable mountain-valley, which was encircled by an enclosure of a hedge of bamboos, which was surrounded by a trench formed by inaccessible precipices of mountains cut, which had border-lands where water was hardly to be found, which had many openings between hills, where only known persons could get in and go out from, and which was inaccessible even to an angry and big crowd

59. There in Sālā, the forest-settlement of thieves, there lived a leader of thieves named Vijaya,—who was impious, (*down to*) whose hands were blood-stained, whose fame (*as a thief*) had reached many cities, who was brave, whose strokes were heavy, who was adventurous, who could hit (*invisible objects*) by (*merely hearing their*) sounds, and who was a prominent warrior in wielding the sword. There, in the forest-settlement of thieves (*called*) Sālā, he enjoyed the leadership of five hundred thieves.

60. Then that Vijaya, the leader of thieves, was also shelter of many thieves, debauches, thieves who break open the knots of bundles, thieves who break open walls by cutting holes into them, and speculators, and of many other (*persons such as*) thieves whose limbs were cut off and broken, exiles and undesirable persons. Then that Vijaya, the leader of thieves, used to harass, to threaten, to beat, to deprive of their dwelling places, wealth and corn, and to inflict taxes on, the subjects on the north-eastern side of the city of Purimatāla by destroying many villages and towns, capturing cattle, taking persons captive, killing way-farers. and breaking open walls with spades; very frequently he used to receive taxes due to the king Mahābala.

61. That Vijaya, the leader of thieves, had a wife named Khandasirī, who was perfect......That Vijaya, the leader of thieves, had, born of his wife Khandasirī, a son named Abhaggasena, whose body was perfect in all the five limbs, who had attained to youth and had become capable of understanding and of enjoying pleasures.

62. In that age and at that time the revered Ascetic Mahāvīra arrived in the city of Purimatāla. The congregation appeared. The king set out The sermon was delivered. The congregation and the king returned.

63. In that age and at that time, the revered Ascetic Mahāvīra's seniormost disciple, Goyama, (*down to*) entered on a main street. There he saw many elephants, many horses, and men who were armed and had put on armours. Amidst those men he saw a man who was bending down (*being bound*) with neck behind, (*down to*) and who was being proclaimed. Then, the royal officers made him to sit in the first square; having done so, they killed before him

his father's eight younger brothers; having done so and giving him lashes of whips, they made him to eat piteously pieces of flesh as small as the *Gunjā* fruit; and having done so they made him to drink water in the form of blood. After that, in the second square, they killed before him the eight wives of his uncles (*who were already killed*). (*They killed*) similarly, in the third square, his father's eight elder brothers; in the fourth, the eight wives of his father's elder brothers; in the fifth, (*his father's*) sons (*i. e., the brothers of the victim*); in the sixth, (*his father's*) daughters-in-law; in the seventh, sons-in-law; in the eighth, daughters; in the ninth, grand-sons; in the tenth, grand-daughters; in the eleventh, the husbands of the grand-daughters; in the twelfth, the wives of the grand-sons; in the thirteenth, the husbands of his father's sisters; in the fourteenth, his father's sisters; in the fifteenth, the husbands of his mother's sisters; in the sixteenth, his mother's sisters; in the seventeenth, the wives of his maternal uncles; and in the eighteenth, they killed before him the remaining of his friends, kinsmen, near ones, acquaintances, relatives and servants; having done so and giving him lashes of whips, they made him to eat piteously pieces of flesh as small as the *Gunja* fruit; and having done so, they made him to drink water in the form of blood.

64. Then that revered Goyama saw that man; and having done so, this thought of the following description arose in him (*down to*) he returned in the same manner... and spoke (*to Mahāvira*) thus—" Thus, verily, revered sir, I......(*the rest to be repeated down to*), oh, revered sir! who was this man in his former existence?......(*down to experiences......the bitter fruit etc.*)?" "Thus, indeed, Goyama."

65. In that age and at that time, in this very continent of Jambuddīva and in the country of Bhāraha, there was a city named Purimatāla which was rich...... In that city of Purimatāla, there lived a king named Udiodia (*who was as powerful as the mountain*) Mahāhimavat......In that Purimatāla, there lived a dealer in eggs named Ninnaa who was rich (*down to*) and unsurpassed; and who was impious (*down to*) and took delight in evil acts. That Ninnaa's many men, who were paid either in cash or in food, every morning took (*with them*) spades and pairs of bamboo boskets attached at the two ends of poles; having done so they collected, in the neighbourhood of the city of Purimatāla, many eggs of female crows, female owls, female pigeons, 'titibhi' birds, female cranes, pea-hens and hens and those of many other creatures living in water, on the earth or in the sky etcetera; having done so they filled their baskets (*with them*); having done so they returned to the place where Ninnaa, the dealer in eggs, was; and having done so they offered them to Ninnaa, the dealer in eggs.

66. Then many men of that Ninnaa, the dealer in eggs, who were paid either in cash or in food, fried, roasted and baked the many eggs of female crows, (*down to*) hens and the eggs of many other creatures living in water, on the earth or in the sky etc , in frying pans, roasting pans, baking pans, earthen frying pans and on burning charcoal; and having done so they earned their livelihood by trading in the eggs in shops on the high road. That Ninnaa, the dealer in sggs, himself also, tasted and enjoyed wine......with those many eggs of female crows, (*down to*) and hens, roasted, fried and baked.

67. Then that Ninnaa, whose acts were such (4), having acquired (*a store of*) many sinful deeds, having lived the maximum life of one thousand years, and having met with death when the time of death approached, was born as a hell-being among hell-beings in the third region of hell where the maximum duration of life is seven Sāgarovamas. Afterwards, having come out from there, he was born, in this very forest-settlement of thieves (*called*) Sālā, as a son in the womb of Khandasirī, the wife of Vijaya, the leader of thieves.

68. Then, when three months (*of her pregnancy*) were over, that wife Khandasirī had once this pregnancy-desire of the following description: "Blessed, indeed, are those mothers who,–surrounded by the wives of friends, kinsmen, near ones, acquaintances, relatives and servants, and by the wives of many other thieves,–after taking their bath, offering oblations to deities, performing the expiatory rites and decorating themselves with all ornaments, pass their time in tasting and enjoying plenty of food, drink, eatables, relishes, wine and liquor;–and (*blessed, indeed, are those mothers*) who,–taking their meal and coming to the hall after taking their meal, dressing themselves in men's attire, putting on armours (*down to*) and equipping themselves with weapons and arms, with shields fastened to their hands, with swords drawn, with bows on their shoulders, with arrows drawn, with the 'dāmā' weapon brandished, with their thigh-bells suspended and hanging, with trumpets being played upon, making a very great and loud noise like that of the sea,–satisfy their pregnancy-desire, roaming and observing all over Sālā, the forest-settlement of thieves."

69. Now that Vijaya, the leader of thieves, saw his wife Khandasirī meditative etc., and having done so he spoke to her thus:—"Why are you, O beloved of gods, down-cast ...and meditative?" Then that Khandasirī spoke to Vijaya thus—"Thus, verily, O you, beloved of gods, three months of my (*pregnancy being completed...down to*) I have become contemplative." Then that Vijaya, the leader of thieves, having heard these words from his wife Khandasirī, gave a reply to his wife Khandasirī to the following effect—"As you please, O, you, beloved of gods."

70. Then that wife Khandasirī, being (*thus*) given permission by Vijaya, the leader of thieves, and being delighted and satisfied, took her bath (*down to*) and decorated herself and being surrounded by the wives of many friends (*down to*) and by the wives of many other thieves, passed her time in tasting (4) penty of food (4) and wine (6). Taking her meal and coming (*to the hall*) after taking her meal, dressing herself in men's attire, putting on an armour, (*down to*) and roaming......, she satisfied her pregnancy-desire. Then that wife Khandasirī, whose pregnancy-desire was satisfied, respected, fulfilled, cut off and accomplished, bore that foetus very happily.

71. Then that wife of the leader of thieves, when nine months (*of her pregnancy*) were fully completed, gave birth to a son. Then that Vijaya, the leader of thieves, celebrated (*the rites of*) 'wishing long life for the child' (*etc.*) for ten nights. Then, on the eleventh day of the (*birth of*) the child, that Vijaya, the leader of thieves, got prepared plenty of food (4); having done so he invited his friends, kinsmen etc.; and having done so (*down to*) in the presence of those

very friends, kinsmen etc., he spoke thus,—"As a pregnancy-desire of this type occurred (*to his mother*) when this son of ours was in the womb, so let this son of ours have the name Abhaggasana (*-one whose army is invincible*)." Then that boy Abhaggasena, (*being nursed by*) five nurses, (*down to*) grew up. Then that boy Abhaggasena passed the stage of boyhood. (*He was married to*) eight girls, (*down to, and was presented with*) gifts (*of various articles*) each numbering eight. He passed his time (*enjoying pleasures*) in a lofty palace.

72 Then, one day, that Vijaya, the leader of thieves, met with death. Then that boy Abhaggasena, surrounded by five hundred thieves and weeping, lamenting and crying, removed the dead body of Vijaya, the leader of thieves, with costly presents as marks of honour; having done so he performed many worldly funeral rites; and having done so he abated his grief after a few days.

✓ 73. Then one day, those five hundred thieves appointed the boy Abhaggasena to the leadership of the thieves with great (*ceremony*) in Sālā, the forest-settlement of thieves. Then that boy Abhaggasena became the leader of the thieves, and (*becoming*) impious (*down to*) he used to receive taxes (*due to the king*).

✓ 74. Then the subjects (*of the king*), being tormented by Abhaggasena, the leader of thieves, by the destruction of many villages, called each other (*i. e. assembled together*); and having done so, they spoke thus:—Thus, indeed, O, beloveds of gods, Abhaggasena, the leader of thieves, (*is harassing......down to*) and depriving of their wealth the subjects on the north-eastern side of the city of Purimatāla

by destroying many villages etc. Therefore, it is indeed better, O, beloveds of gods, to place this matter before king Mahābal in the city of Purimatāla. Then those subjects (*of the king*) agreed between themselves as to this matter; having done so they took with them presents which were rich, valuable, fit for the great and fit for a king; having done so they went to the city of Purimatāla; having done so they went to the place where king Mahābala was; having done so they offered the rich, (*down to*) presents to the king; and having done so, with folded hands, they spoke to king Mahābala thus:—'Thus, verily, O, lord, Abhaggaseṇa, the leader of thieves, (*is tormenting us*) by destroying many villages, (*down to*) and by depriving us of our wealth. Therefore, we wish, O, lord, to live happily and free from fear and danger, being supported by the shelter of your arms." Thus saying they fell at his feet, and with folded hands, they made a request to king Mahālala respecting this matter.

75. Then that king Mahābala, hearing this account from those subjects, got quickly exasperated, (*down to*), blazed (*with anger*), contracted his eyebrows so as to form three wrinkles on the forehead and called the general (*of his army*); having done so he spoke to him thus:— "Go, you, O, beloved of gods, and lay siege to Sālā, the forest-settlement of thieves; having done so capture Abhaggaseṇa, the leader of thieves, alive; and having done so bring him to me." Then that general responded to these words saying 'yes' (***i. e. as your lordship commands***). Then that general, surrounded by many men who had put on armours (***down to, who were equipped***) with arms and had shields fastened on heir hands, went out right through the

city of Purimatāla, producing a great (*down to and*) roaring ...noise (*down to*) with the beating of the 'chhippatura' drums; and having done so he proceeded to go to the place where Sālā, the forest-settlement of thieves, was.

76. Then the spies of that Abhaggasena, the leader of thieves, getting the intelligence of this thing, went to Sālā, the forest-settlement of thieves, and to the place where Abhaggasena, the leader of thieves, was; and having done so, with folded hands, they spoke to him thus:—"Thus, verily, O, beloved of gods, king Mahābala, in the city of Purimatāla, has ordered the general with his band of great warriors (*thus*)—'Go, you, O, beloveds of gods, lay siege to Sālā, the forest-settlement of thieves, capture Abhaggasena, the leader of thieves, alive; and having done so, bring him to me' Then that general, with his collection of great warriors, has left for the place where Sālā, the forest-settlement of thieves, is."

77. Then that Abhaggasena, the leader of thieves, having heard this account from those spies, summoned the five hundred thieves; and having done so he spoke (*to them*) thus—"Thus, indeed, O, beloveds of gods, in the city of Purimatāla, Mahābala, (*down to*) has left for coming (*to Sālā...*). Therefore, it is better for us, O, beloveds of gods, to check the general on the way before he reaches Sālā, our forest-settlement." Then those five hundred thieves, saying 'as you desire,' (*down to*) assented to Abhaggasena, the leader of thieves.

78. Then that Abhaggasena, the leader of thieves, got prepared plenty of food, drink, eatables and relishes; having done so and taking his bath (*down to*) and performing the expiatory rites, together with the five hundred thieves, he

passed his time in tasting that plenty of food (4) and wine (6) in the dining hall. Taking his meal and coming to the hall after taking his meal, with his hands and face made clean *with water, and becoming very clean,* he put on wet leather covering, together with the five hundred thieves. Having done so and putting on armours (***down to equipping himself***) with arms, with (***shields***) fastened on hands (***down to making***) a roaring noise, he set out of Sālā, the forest-settlement of thieves, at the time of midnight. Having done so and taking food and water with him, and resorting to a difficult and impenetrable forest, he remained waiting for that army.

79. Then that army went to the place where Abhaggasena, the leader of thieves, was; and having done so, it met in a fight with Abhaggasena, the leader of thieves. Then that Abhaggasena, the leader of thieves, made that army killed and crushed (***down to***) and drove it away.

80, Then that general,–whose (***men were***) killed (***down to***) and repulsed by Abhaggasena, the leader of thieves,–who had become weak, helpless, powerless and devoid of effort and valour,–thinking that it was impossible to hold out, returned to the city of Purimatāla and went to the place where king Mahābala was; and having done so, with folded hands, he spoke to him thus:—"Thus, verily, my lord, Abhaggasena, the leader of thieves, has resorted to a difficult and impenetrable forest, taking food and water with him. It is not possible to overtake him in a close fight even by means of a very big host of horses or of elephants or of chariots, or even by means of the fourfold (***army***). Therefore he can be conquered only by creating confidence in him by means of conciliation, dividing and gifts. Those of his (***men who are his***) sham followers, who are in his confidence,

who create dissentions among his friends, kinsmen, near ones, acquaintances, relatives and servants by (*offering to them*) plenty of wealth, gold, jewels, highly valuable articles and property, and who frequently send to Abhaggasena, the leader of thieves, rich, valuable and costly presents, can create confidence in Abhaggasena, the leader of thieves.

81. Then once that king Mahābala constructed, in the city of Purimatāla, a lofty and very big palace which was supported on hundreds of pillars and which was charming and beautiful. Then, one day, that king Mahābala declared (*to be held*), in the city of Purimatāla, a festival (*down to*) which was to last for ten nights and (*admission to*) which was free; having done so he called his household servants; and having done so, he spoke to them thus—"Go, you, O, beloveds of gods, to Sālā, the forest settlement of thieves; and there, with folded hands, speak to Abhaggasena, the leader of thieves, thus—'Thus, verily, O, beloved of gods, a free festival (*down to*) lasting for ten nights has been declared by king Mahābala in the city of Purimatāla. Therefore, O, beloved of gods, (*tell us*) whether plenty of food (4), flowers, clothes, garlands and ornaments for you should be just brought here or you will go there in person.'"

82. Then those household servants assented to (*these words of*) king Mahābala with folded hands; having done so, they departed from the city of Purimatāla; having done so they went, making short journeys with comfortable halts and morning meals, to the place where Sālā, the forest settlement of thieves, was; and having done so, they spoke, with folded hands, to Abhaggasena, the leader of thieves thus—"Thus, verily, O, beloved of gods, in the city of Purimatāla, king Mahābala (*has declared*) a free (*down to*)

or will you go there in person?" Then that Abhaggasena, the leader of thieves, spoke to those household servants thus—'O, beloveds of gods, I shall go to the city of Purimatāla personally." He (*then*) honoured those family servants...... and bid farewell to them.

83. Then that Abhaggasena, the leader of thieves, surrounded by many friends etc, taking his bath, (*down to*), performing the expiatory rites and decorating himself with all ornaments, set out of Sālā, the forest-settlement of thieves; having done so he went to the city of Purimatāla and to the place where king Mahābala was; having done so he congratulated king Mahābala with words of victory; and having done so, he offered to him rich (*down to*) presents. Then that king Mahābala accepted the rich etc. (*presents*) of Abhaggasena, the leader of thieves; he received him with hospitality and honour, dismissed him and gave him the (*newly constructed*) palace for his residence. Then that Abhaggasena, the leader of thieves, after being dismissed by king Mahābala, went to the place where that palace was.

84. Then that king Mahābala called his household servants; having done so he spoke to them thus—" Go, you, O, beloveds of gods and get prepared plenty of food, drink, eatables and relishes; and having done so, present the plenty of food (4), wine (6) and plenty of flowers, clothes, scents, garlands and ornaments to Abhaggasena, the leader of thieves, in the palace." Then those family-servants, with folded hands, presented...Then that Abhaggasena, the leader of thieves, surrounded by many friends etc, taking his bath (*down to*) and decorating himself with all ornaments, passed his time in tasting the plenty of food (4) and wine (6) and became intoxicated.

85. Then that king Mahābala called his household servants; and having done so he spoke to them thus—" Go, you, O, beloveds of gods, and close the gates of the city of Purimatāla, and capture Abhaggasenā, the leader of thieves, alive; and having done so, bring him to me." Then those household servants assented to him with folded hands; having done so they closed the gates of the city of Purimatāla and captured Abhaggasena, the leader of thieves, alive; and having done so they brought him to king Mahābala. Then king Mahābala got the victim Abhaggasena, the leader of thieves, to be taken (*to the place of execution*) in this manner. " Thus, indeed, O, Goyama, Abhaggasena, the leader of thieves, (*experiences......down to acts done*) in the past."

86. " O, revered sir, having met with death when the time of death approaches, where will Abhaggasena, the leader of thieves, go? Where will he be born?" " O, Goyama! having lived the maximum life of thirty-seven years and having met with death when the moment of death approaches, being impaled on stake this very day when a third part of the day will be still remaining, Abhaggasena, the leader of thieves, will be born among hell-beings in this region of hell (*called*) Rayaṇappabhā, where the maximum... Afterwards, coming out from there, so (*will be his*) transmigrations as in the first (*lesson, i. e., as in the case of Miyāputta*) (*down to*) hell. Afterwards, coming out from there, he will be born as a hog in the city of Vāṇārasī. Being deprived of life there by hunters of hogs, he will be born as a son in a family of merchants in that very city of Vāṇārasī. There, having passed the stage of boyhood,...... in this manner, just as in the *first* (*down to*) will put an end (*to all miseries*).

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4. The story of Sagaḍa.

87. "If, revered sir,"......The (*usual*) *introduction of the fourth* (*lesson*). "Thus, verily, Jambū"—

88. In that age and at that time, there was a city named Sāhañjaṇī which was rich, peaceful and prosperous. Outside that Sāhañjaṇī, in its north-eastern direction, there was a garden named Devaramaṇa. In it there was an ancient temple consecrated to the Jakkha Amoha. In that city of Sāhañjaṇī, there was a king named Mahachanda who was (*powerful like the mountain*) Mahāhimavat......That king Mahachanda had a minister named Suseṇa who was proficient in (*the expedients of politics, namely,*) concialition, dividing, punishment...and in exercising control. In that city of Sāhañjaṇī, there was a courtesan named Sudarisaṇā; (*her description*).

89. In that city of Sāhañjaṇī, there was a merchant named Subhadda who was rich...That merchant Subhadda had a wife named Bhaddā who was perfect...That merchant Subhadda had, by his wife Subhaddā, a son named Sagaḍa who was perfect...

90. In that age and at that time, the revered Ascetic Mahāvīra......arrived (*there*). The congregation and the king appeared; the sermon was delivered; and the congregation returned.

91. In that age and at that time the revered Ascetic Mahāvīra's disciple, (*as in para. 37, down to*), entered into a main street. There (*he saw many*) elephants, horses and men......In the midst of those men he saw a man, with a woman, who was bending down with neck behind being tied

down, (*whose ears and nose were*) cut off, (*down to*) who was being proclaimed......A similar thought (*occurred to him, down to;*), the revered (*Ascetic Mahavira*) answered (*thus*)—" Thus, indeed, Goyama. "

92. In that age and at that time, in this very country of Bhāraha in the continent of Jambuddīva, there was a city named Chhagalapura. In it, there was a king named Sīhagiri (*who was powerful like the mountain*) Mahābhimavat. In that city of Chhagalapura, there lived a shepherd named Chhania who was rich...impious (*down to*) and who took delight in evil acts.

93. Many herds–each in a hundred and in a thousand–of goats, rams, 'rojjha' animals, bulls, hares, hogs, 'pasaya' animals, lions, deer, pea-cocks, buffaloes, remained confined in the cattle-pen of that shepherd Chhaniya. There were many other persons, paid either in cash or in food, who protected and took care of the many goats (*down to*) buffaloes. There were many others who remained (*in the pens of*) goats etc. Many others of his men, paid either in cash or in food, deprived thousands of the many goats (*etc.*) of their lives; having done so, they cut the flesh (*into pieces*) with knives; and having done so they took (*them*) to the shepherd Chhaniya. And many others of his men fried, roasted and baked the (*pieces of*) flesh of the many goats (*down to*) buffaloes, in frying pans, roasting pans, baking pans, earthen frying pans and on burning charcoal; and then having done so, they earned their livelihood (*by selling them*) in a main street. That shepherd Chhaniya himself also tasted those manifold pieces of the flesh of goats (*down to*) buffaloes, roasted, fried and baked, (*together*) with wine (6).

94. Then that shepherd Chhaṇiya whose acts were such......,having acquired (*a store of*) many sinful and wicked deeds, having lived the maximum life of seven hundred years, and having met with death when the time of death approached, was born as a hell-being in the fourth region of hell where the maximum duration of life is ten Sāgarovamas.

95. Now, Bhaddā, the wife of that merchant Subhadda, used to give birth to children which were still-born (*or which died immediately after birth*). All her children died immediately after birth (*or were born dead*). Then that shepherd Chhaṇiya, having afterwards come out from the fourth hell, was born as a son in the womb of Bhaddā, the wife of the merchant Subhadda, in this very Sāhañjaṇī. Then one day, when nine months (*of her pregnancy*) were fully completed, that Bhaddā, the wife of the merchant, gave birth to a son. Then the parents placed that boy under a cart as soon as he was born and caused him to be brought back afterwards (*lit. a second time*); (*they then*) reared him up in due course, protecting and nursing him, as in the case of Ujjhiyaya (*down to*)—"As this son of ours was placed under a cart as soon as he was born, so let this son of ours be named Sagaḍa." The rest as in the case of Ujjhiyaya. Subhadda met with death on the Lavaṇa ocean; the mother (*of the boy*) also died; and he, too, was turned out of his own house. Then that boy Sagaḍa, being turned out of his own house, (*grew up happily*) in squares,...in the same way. (*i. e., as in the case of Ujjhiyaya, down to*) came in contact with the courtesan Sudarisaṇā.

96. Then that minister Suseṇa got the boy Sagaḍa, one day, turned out of the house of the courtesan Sudarisaṇā;

having done so he kept the courtesan Sudarisanā as his own mistress; and having done so he passed his time, enjoying excellent human pleasures with the courtesan Sudarisaṇā.

97. Then that boy Sagaḍa, being turned out of the house of Sudarisaṇa and not getting thought, (*pleasure etc.*) in anything else, secretly entered the house of Sudarisaṇā one day and enjoyed excellent human pleasures with Sudarisaṇā.

98. Now, the minister Susena, after taking his bath (*down to and*) decorating himself (*and being surrounded*) by a circle of men, went to the place where the house of the courtesan Sudarisanā was; having done so he saw the boy Sagada enjoying excellent human pleasures with the courtesan Sudarisaṇā; having done so and having got quickly exasperated (*down to*) blazing with anger and having contracted his eye-brows so as to form three wrinkles on his forehead, he got the boy Sagaḍa captured by his attendants. Having done so, he made (*him*) crushed (*by the strokes of*) bones,...having done so, he got him bound so as to make him bend down with neck behind; having done so he went to the place where king Mahachanda was; and having done so he spoke to him, with folded hands, thus—"Thus, indeed, my lord, the boy Sagaḍa has offended my inner-apartment." Then that king Mahachanda spoke to the minister Susena thus—"O, beloved of gods, you yourself administer punishment to the boy Sagada." Then that minister Susena, being permitted by king Mahachanda, got the boy Sagaḍa and the courtesan Sudarisaṇā taken to the place of execution in this manner. It is thus, indeed, Goyama! that the boy Sagada experiences....in the past."

99. "O, revered sir! having met with death, where will the boy Sagaḍa go? Where will he be born?" "O, Goyama! having lived the maximum life of fifty-seven years

and having met with death, when the moment of death approaches, being made to embrace a big, fire-like, red-hot, iron statue of a woman this very day when a third part of the day will be still remaining, the boy Sagaḍa will be born as a hell-being in the region of hell (*called*) Rayaṇappabhā. Afterwards, having come out from there, he will be born as a twin in a 'matanga' family in the city of Rāyagiha. Then, on the twelfth day (*of his birth*), the parents of that boy will give him this name, in accordance with attributes, of the following description—"So, let this son be named Sagaḍa and let the daughter be named Sudarisaṇā."

100. Then that boy Sagaḍa, leaving behind boyhood and (*attaining to*) youth, will become...Then that girl Sudarisaṇā also, passing the stage of girlhood, will attain to youth and will also be endowed with excellence of form, youth and beauty and with an excellent body. Then that boy Sagaḍa, being infatuated by Sudarisaṇā's form, youth and beauty, will pass his time, enjoying excellent human pleasures with Sudarisaṇā. Then, one day, that boy Sagaḍa will himself resort to the profession of a cattle-lifter. Then that boy Sagaḍa will become a cattle-lifter, will be impious (*down to*) and will take delight in evil acts, Having done such acts..., having acquired (*a store of*) many sinful deeds and having met with death when the moment of death will approach, he will be born as a hell-being in the region of hell (*called*) Rayaṇappabhā Afterwards, coming out from there, he will be born as a fish in the city of Vāṇārasī. Being killed by fishermen there, he will be born as a son in a family of merchants in that very city of Vāṇārasī. (*He*) will attain right belief ..will become an ascetic...in the Sohamma heaven...in the Mahāvideha country...will be liberated.

5. The story of Bahassaidatta.

101. "If, revered sir !..." The (usual) introduction of the fifth (lesson). "Thus, verily, Jambu."

102. In that age and at that time, there was a city named Kosambī which was rich, peaceful (*and prosperous*). Outside (*that city*), there was a garden (*named*) Chandoyaraṇa. (*In it, there was a temple consecrated to*) the Jakkha Seyabaddha.

103. In that city of Kosambī, there was a king named Sayāṇīya who was (*powerful like the mountain*) Mahāhimavat. (*He had*) a queen (*named*) Miyavaī. That Sayāṇīya had, born of his queen Miya, a son named prince Udāyaṇa who was perfect...and who was the heir-apparent. That Prince Udayaṇa had a queen named Paumāvaī.

104. That Sayāṇīya had a priest named Somadatta who was (*proficient in*) the Riuvveya...That priest Somadatta had a wife named Vasudattā. That Somadatta had, born of his wife Vasudattā, a son named Bahassaidatta who was perfect...

105. In that age and at that time the revered Ascetic Mahāvīra......arrived (*there*). In that age and at that time the revered Goyama *in the same way* (*down to*) entered into a main street;–*in the same manner* he saw elephants, horses and a man amidst men. (*A similar*) thought (*occurred to him*). *In the same manner* he asked (*the narration of*) the past existence. The revered (*Ascetic Mahāvīra*) replied—"Thus, indeed, Goyama."

106. In that age and at that time, in the country of Bhāraha, in this very continent of Jambuddīva, there was a

city named Savvaobhadda which was rich, peaceful and prosperous. In that city of Savvaobhadda there was a king (named) Jiyasattu. That king Jiyasattu had a priest named Mahesaradatta who was proficient in Riuvveya (*down to*) Āthavvaṇa.

107. Then that priest Mahesaradatta, with the desire of increasing the strength of the kingdom of king Jiyasattu, every morning got captured one boy of the Brahmana class, one boy of the warrior class, one boy of the merchant class and one boy of the Shudra class; having done so he got their heart-balls taken out while they were still alive; and having done so, he performed a sacrifice to avert king Jiyasattu's evil. Then that priest Mahesaradatta (*got captured and sacrificed as above*) two (*boys*) each of the Brahmaṇa, warrior, merchant and Shudra classes on every eighth and fourteenth days (*of every fortnight*), four each every four months, eight each every six months, and sixteen each every year. Whenever king Jiyasattu was engaged in fighting the army of an enemy, the priest Mahesaradatta got captured by his servants eight hundred boys of the Brahmana class, eight hundred boys of the warrior class, eight hundred boys of the merchant class and eight hundred boys of the Shudra class; having done so he got their heart-balls taken out while they were still alive; and having done so, he performed a sacrifice to avert king Jiyasattu's evil. Then the enemy's army was either destroyed or checked immediately.

108. Then that Mahesaradatta, whose acts were such..., having acquired (*a store of*) many sinful deeds, having lived the maximum life of thirty hundred years, and having met with death when the time of death approached, was born in

the fifth region of hell where the maximum duration of life is seven Sāgaroyamas.

109. Afterwards, having come out from there, he was born, in this very city of Kosambī, as a son to Vasudattā, the wife of the priest Somadatta. Then the parents of that boy, when twelve days (*of his birth*) were completed, gave him this name of the following description—"As this son of ours was born to the priest Somadatta, by Vasudattā, so let our son be Bahassaidatta by name." Then that boy Bahassaidatta, being taken care of by five nurses, (*down to*) grew up. Then, passing the stage of boyhood and attaining to youth, that Bahassaidatta became capable of understanding and of enjoying pleasures. He was a dear child-companion of prince Udāyana, was of the same age, was brought up with him, and played in dust together with him.

110. Then that king Sayāṇīya, one day, met with death. Then that prince Udāyana, weeping, crying and lamenting and being surrounded by many chieftens (*down to*) merchants and others, removed the dead body of king Sayāṇīya, with costly presents as marks of honour; and having done so, he performed many worldy funeral rites Then those many chieftens (*down to*) merchants...installed prince Udāyana as king with great (*ceremony*). Then that prince Udāyana, (*who was powerful like the mountain*) Mahāhimavat..., became the king.

111. Then that boy Bahassaidatta had free access to all places and regions and also to the inner-apartment, as he was performing the duties of the priest to the king Udāyana. Then that priest Bahassaidatta used to enter the inner-apartment of king Udāyana at proper and improper times, in and out of time, at night and in the evening and

came in contact with queen Paumāvai on a certain occasion and passed his time, enjoying excellent human pleasures with queen Paumāvai."

112. Now, the king Udayaṇa, after taking his bath (*down to*) and decorating himself, went to the place where queen Paumāvaī was; having done so he saw the priest Bahassaidatta, enjoying excellent human pleasures with queen Paumāvaī; and having done so and having got quickly exasperated...and having contracted his eyebraws so as to form three wrinkles on his forehead, he got the priest Bahassaidatta captured by his attendants; (*down to*) in this manner he (*Bahassaidatta*) was ordered (*to be taken*) to the place of execution. "Thus, indeed, O, Goyama ! the priest Bahassaidatta (*experiences the fruit of acts done*) in the past."

113. "O, revered sir ! having met with death here, where will the boy Bahassaidatta go ? Where will he be born ?" "O, Goyama, having lived the maximum life of sixtyfour years and having met with death when the moment of death approaches, being impaled on stake this very day when a third part of the day will be still remaining, the priest boy Bahassaidatta will be borm in this region of hell (*called*) Rayaṇappabhā.., similar (*will be his*) transmigrations...(*down to*) hell. (*Coming out*) from there, he will be born as a deer in the city of Hatthināura. Being killed there by hunters of deer, (*he will be born*) as a son in a famiiy of merchants in that very city of Hatthiṇāura; (*will attain*) right belief...(*will be born*) in the Sohamma heaven...(*will be born*) in the Mahāvideha country...and will be liberated. *The (usual) conclusion.*

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6. The Story of Nandi.

114. " If, revered sir, "...*The* (*usual*) *introduction of the sixth* (*lesson*). " Thus, verily, Jambu. "

115. In that age and at that time, there was a city named Mahurā. (*outside that city*) there was a garden (*named*) Bhandīra...the Jakkha Sudaṁsaṇa. There was a king (*named*) Siridāma. (*He had*) a wife (*named*) Bandhusirī. (*They had*) a son (*named*) prince Nandivaddhana who was perfect...and who was the heir-apparent.

116. That Siridāma had a minister named Subandhu who was (*proficient in*) conciliation, punishment...That Minister Subandhu han a son named Bahumitta who was perfect...That king Siridāma had a barber named Chitta who used to perform agreeable and manifold duties of a barber to king Siridāma and had free access to all places and regions and also to the inner-apartment.

117. In that age and at that time, the Ascetic arrived (*there*); the congregation appeared; the king (*also*) set out (*down to*) the congregation returned.

118. In that age and at that time, the Ascetic's senior-most...(*down to*) entered into a main street. In the same manner he saw elephants, horses and men...In the midst of those men he saw a man (*down to*) who was surrounded by men and women. Then the royal officers seated that man, in squares, on heated and fire-like iron thrones. After that they got him, who was amidst men, coronated in various ways and with great (*ceremony*)-some pouring on him fire-like heated iron pots filled with copper, some...filled with tin, some...filled with lead, some...filled with water mixed

with *chumam*, and some filled with oil mixed with salt. After that they put on him a fire-like heated necklace (*with eighteen strings*) by holding it with a pair of iron tongs. After that they put on him a half-necklace (*i. e., one with nine strings*) (*down to*) 'patta' ornament (*worn on the fore-head*) and the crown. A similar thought (*occurred to Goyama, down to Mahavira*) answered (*thus*)—"Thus, indeed, O, Goyama."

119. In that age and at that time, in this very country of Bhāraha in the continent of Jambuddīva, there was a city named Sīhapura which was rich ..In that city of Sīhapura there was a king named Sīharaha. That king Sīharaha had a jailor named Dujjohana who was impious (*down to*) and who took delight in evil acts.

120 That jailor Dujjohaṇa had these articles of the following description kept in the jail (*for torturing prisoners*)— There were many iron pots kept heated on fire, some (*of which were*) filled with copper, some filled with tin, some filled with lead, some filled with water mixed with *chunam* and some filled with oil mixed with salt. That jailor Dujjohaṇa had many camel-shape earthen pots completely filled—some with the urine of horses, some with the urine of elephants, some with the urine of cows, some with the urine of buffaloes, some with the urine of camels, some with the urine of goats and some with the urine of rams. That jailor Dujjohaṇa had many hand-cuffs, fetters for feet, 'hadīs' (—*heavy wooden frames in which a prisoner's feet are held fast*), shackles and iron chains, collected together into heaps. That jailor Dujjohaṇa had many bamboo-sticks, cane-sticks, tamarind-sticks, fine leather whips, whips and bark-cords,

kept in heaps. That Jailor Dujjohana had many slabs of stone, sticks, clubs and small ploughs, kept in heaps. That jailor Dujjohana had many ropes, straps, traps and ropes made of hair, kept in heaps. That jailor Dujjohana had many swords, saws, razor-blades and the 'Kalambachīra' weapons, kept in heaps. That jailor Dujjohana had many iron nails, thin bamboo-sticks, leather straps and the 'scorpion-sting' weapons, kept in heaps. That jailor Dujjohana had many needles, big needles and small clubs, kept in heaps. That jailor Dujjohana had many instruments for causing pimples, small razors, axes, nail-cutters and blades of 'darbha' grass, kept in heaps.

121. Then that jailor Dujjohana got captured by his servants many thieves, debauches, thieves who break open knots of bundles, offenders against the state, debtors, persons committing infanticide, murderers of confiding persons, gamblers and rogues (*in the kingdom*) of king Sīharaha; having done so he made them lie flat on the back; having done so he made them open their mouth with an iron bar; and having done so he made some (*of them*) to drink red-hot copper, some to drink tin, some to drink lead, some to drink water mixed with chunam, some to drink oil mixed with salt, and he bathed some with the same. He made some of them to lie flat on the back; having done so he made (*some of them*) to drink the urine of horses, some to drink the urine of elephants, (*down to*), some to drink the urine of rams. He made some of them to lie with the face turned to the ground, and beat them with straps making a 'chhada chhada' sound; having done so he caused pain to some with the same. Some he hand-cuffed; he fastened fetters on the feet of some; he fastened 'hadīs' on the feet of some; he shackled

some; he made (*the limbs of*) some contracted and broken; some he bound with iron chains; he cut the hands of some, (*down to*) he made (*some*) wounded with weapons. Some he beat with bamboo-sticks, (*down to*) with bark-cords. He made some to lie flat on the back; having done so he placed stones on their chests and on them (*–the stones*) he placed sticks; and having done so he shook them by his servants. He bound the hands and feet of some with ropes (*down to*) ropes made of hair, (*and then*) he made them to drink water in a well with their heads down. He caused wounds to some with swords (*down to*) and 'kalambachīra' weapons; and having done so he anointed them with oil mixed with salt. He thrust iron nails and fine bamboo-sticks into the foreheads, napes, elbows, knees and heels of some, and pricked them with 'scorpion-sting' weapons. He hammered needles and big needles into the fingers and toes of some with small clubs; having done so he made them to scratch the ground. He caused wounds on the bodies of some with weapons (*down to*) nail-cutters, and covered their bodies with wet 'darbha' and 'kusha' grass; having done so he kept them in the heat of the sun; having done so he pulled out the grass when it was dried up, making a *chhada-chhada* sound.

122. Then that jailor Dujjohaṇa whose acts were such, having acquired (*a store of*) many sinful deeds, having lived the maximum life of thirtyone hundred years, and having met with death when the moment of death approached, was born as a hell-being in the sixth region of hell where the maximum duration of life is twentytwo Sāgarovamas.

123. Afterwards, having come out from there, he was born as a son in the womb of Bandhusirī, the queen of the

king Siridāma, in this very city of Mahurā. Then, when nine months (*of her pregnancy*) were fully completed, Bandhusirī gave birth to a son. Then the parents of that boy, when twelve days (*of his birth*) were completed, gave him this name of the following description—"Let our son be Nandisena by name." Then that prince Nandisena, being surrounded by five nurses, (*down to*) grew up. Then that prince Nandisena, having passed the stage of boyhood, (*down to*) passed his time; he attained youth......and he was the heir-apparent. Then that prince Nandisena, being greedy of the kingdom, (*down to*) the harem, wished to deprive king Siridāma of his life and to rule over and to protect the kingdom himself. Then that prince Nandisena passed his time, awaiting many occasions, week points and opportunities (*for the killing*) of king Siridāma.

124. Then that prince Nandisena, not getting any opportunity of (*killing*) king Siridāma, one day, called the barber Chitta; and having done so he spoke to him thus—"O, beloved of gods, you are given free access by king Siridāma to all places, (*down to*) the inner-apartment; and you often perform the duties of a barber to king Siridāma. Therefore, O, beloved of gods! while shaving king Siridāma, you thrust your razor into his neck. Then I shall make you the ruler of half the kingdom; and you will enjoy excellent human pleasures along with me." Then that barber Chitta agreed to these words of prince Nandisena.

125. Then this (*thought...*) of the following description occurred to the barber Chitta—"If king Siridāma comes to know this undertaking of mine, I do not know with what inauspicious and evil death he will kill me." Thinking thus

and becoming afraid, he went to the place where king Siridāma was; and having done so he spoke to king Siridāma, with folded hands, thus—"Thus, indeed, my lord! being greedy of the kingdom etc; prince Nandiseṇa wishes to deprive you of your life and to rule over and to protect the kingdom himself." Then that king Siridāma, hearing this account from the barber Chitta, got quickly exasperated; and *having contracted...*, he got the prince Nandiseṇa captured by his attendants; and having done so he ordered him to be taken to the place of execution in this manner. "It is thus, indeed, O, Goyama, that Nandiseṇa *experiences...*"

126. "Having fallen down from here and meeting with death when the moment of death approaches, where will the prince Nandiseṇa go? Where will he be born?" "O, Goyama, having lived the maximum life of sixty years, and having met with death when the moment of death approaches, prince Nandiseṇa (*will be born*) in this region of hell (*called*) Rayaṇappabhā...similar (*will be*) his transmigrations. After that he will be born as a fish in the city of Hatthiṇāura. Being killed there by fishermen (*he will be born*) in that very city in a family of merchants...(*will attain*) right belief...(*will be born*) in the Sohamma heaven ...in the Mahāvideha country...will be liberated, will be enlightened, will be released, will be emancipated, and will put an end to all miseries." *The (usual) conclusion.*

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7. The story of Umbaradatta.

127. "If, revered sir,..." The (*usual*) introduction of the seventh (*lesson*). "Thus, verily, Jambu."

128. In that age and at that time, there was a city (*named*) Pāḍalasaṇḍa. There was a garden named Vaṇasaṇḍa...Jakkha Umbaradatta. In that city of Pāḍalasaṇḍa, there was a king named Siddhattha. In that city of Pāḍalasaṇda, there was a merchant (*named*) Sāgaradatta who was rich...(*He had*) a wife (*named*) Gaṅgadattā. That Sāgaradatta had, born of his wife Gaṅgadattā, a son named Umbaradatta who was perfect in all the five limbs.

129. In that age and at that time, the revered Ascetic...arrived (*there*), (*down to*) the congregation returned.

130. In that age and at that time the revered Goyama ...in the same manner, went to where the city of Pāḍalasaṇḍa was; having done so he entered the city of Pāḍalasanda through the eastern gate; and having done so, he saw there a man—who was suffering from scab, leprosy, dropsy, fistula, piles, cough, asthma and tumour; whose hands and face were swollen; whose toes, ears and nose were rotten; from the wet openings of whose sores, which were being pricked by insects, pus and blood were drippling; from whose ears and nose saliva was flowing; who was frequently vomitting mouthfuls of pus, blood and insects; who was crying terribly, pathetically and unpleasantly; who was being followed on his path by a swarm of flies; whose head was prominently marked by dishevelled hair; who was wearing patched clothes; who had a broken earthen bowl and a broken earthen

pot in his hands; and who was earning his livelihood by begging alms at every house. Then the revered Goyama visited high, low (*and middle houses*); having done so he accepted sufficient (*alms*), and set out from Pāḍalasaṇḍa; having done so (*he went to where*) the revered Ascetic (*was*) ...he confessed to his Master his sins (*incurred*) in accepting the food and drink and showed them to him; being permitted by the Ascetic (*down to*) he swallowed the food (*without chewing it*), just as a serpent enters its hole (*without touching its sides*); and he purified his soul by practising self-control and penance.

131. Then that revered Goyama on the second occasion of breaking the fast of taking the sixth meal, having studied (*the sacred texts*) in the first part of the day, (*down to*) entered the city of Pāḍalasaṇḍa through the southern gate and saw that very man who was suffering from scab; in the same manner (*down to*) he passed his time (*purifying his soul*) by practising self-control and penance.

132. Then that Goyama, in the same manner (*down to*) entering...through the western gate on the third occasion (*of breaking the fast of taking*) the sixth (*meal*), saw that very man who was suffering from scab...

133. On the fourth occasion also...the sixth...through the northern...This thought of the following description occurred (*to him*)—"Alas! this man (*experiences the fruit of acts done*) in the past"...(*down to*) he spoke thus—"Thus, indeed, revered sir! moving (*for begging alms on the first occasion of breaking the fast of taking*) the sixth (*meal*), I went to where the city of Pāḍalasaṇḍa was; and having done so I entered Pāḍalasaṇḍa through the eastern gate. There I

saw a man who was suffering from scab (*down to*) earning (*his livelihood*). On the second occasion of breaking the fast...sixth...I...through the southern gate; on the third occassion...fast...sixth...through the western...in the same manner...Then on the fourth (*occasion*)...sixth...I entered... through the northern gate, and saw that very man suffering from scab (*down to*) and earning his livelihood...(*This*) thouht occurred to me." The inquiry about the former existence;...(*Mahāvira*) replied—"Thus, indeed, Goyama."

134. In that age and at that time, in this very country of Bhāraha in the continent of Jambuddīva, there was a city named Vijayapura which was rich...In that city of Vijayapura, there was a king named Kanagaraha. That king Kanagaraha had a physician named Dhannantarī, who had studied the science of medicine consisting of eight parts, namely,—the science of nursing children, the science of surgery, the science of extracting darts from the body, the science of curing the diseases of the body, the science of dealing with antidotes to poisons, the science of casting out evil spirits, the science of elixirs and the science of stimulating manly power,—and who was of auspicious, facile and dexterous hands (*i. e., who was very skillful and well-versed in his science.*)

135. Then that physician Dhannantarī, in the city of Vijayapura, out of the king, the harem, many other chieftens (*down to*) merchants, many other weak, fatigued, diseased and sick persons, with or without means, and diseased ascetics, Brahmanas, beggars, 'Karotika' and 'Kārpātika' ascetics—(*out of these*), for some he prescribed the flesh of the fish, for some...the flesh of the tortoise, for some the flesh of the

Sāgaradatta spoke to his wife Gangadattā thus—" O, beloved of gods ! I too have the same thought in my mind as to how you would get a son or a daughter." (*Thus*) he consented to this request of his wife Gangadattā.

138. Then that wife Gangadattā, being given permission to by the merchant Sāgaradatta in respect of this matter, (*taking with her*) plenty of flowers (*down to*) and being accompanied by the wives (*of friends etc.*), set out of her own house; having done so, she set out right through the city of Pāḍalasaṇḍa; having done so, she went to the place where a lotus-lake was; having done so she left the plenty of flowers, clothes, scents, garlands and ornaments on the bank of the lake; having done so, she plunged into the lake; having done so, she bathed in the water; having done so and taking her bath, she put on auspicious marks on her body, performed the expiatory rites and came out of the lake with her clothes wet; having done so, she took those flowers etc.; having done so, she went to the place where the temple of the Jakkha Umbaradatta was; having done so, at the sight of the Jakkha Umbaradatta, she bowed down to him; having done so, she touched him with a mop of pea-cock feathers, and wiped the Jakkha Umbaradatta with that mop; having done so, she wetted him with a shower of water; having done so, she wiped his body with a piece of woolen cloth; having done so, she put on him white clothes; having done so, she put on him excellent flowers, garlands, scents and scented powder; having done so, she burned incense (*before him*); having done so and falling prostrate on her knees, she spoke to him thus—" If, O, beloved of gods ! I give birth to a son

or a daughter, then indeed,..." (*down to she*) begged his favour; having done so, she returned in that very direction from which she had appeared.

139. Afterwards, having come out from that region of hell, that physician Dhannantarī was born in this very city of Pāḍalasaṇḍa, in the continent of Jambuddīva, as a son in the womb of the wife Gangadattā. When three months (*of her pregnancy*) were fully completed, that wife Gangadattā had this pregnancy-desire of the following description— "Blessed, indeed, are those (*mothers*).... (*down to*) the fruit (*of human birth and life...*),–who get prepared plenty of food, drink, eatables and relishes,–who, having done so, accompanied by (*the wives of*) many (*friends etc.*) and taking with them the plenty of food, drink, eatables, relishes, wine (6), and flowers etc., set out right through the city of Pāḍalasaṇḍa,–who, having done so, go to the place where the lotus-lake is,–who, having done so, plunge (*into the lake*),–who, having done so, taking their bath (*down to*) and performing the expiatory rites, taste the plenty of food (4) with (*the wives of*) many friends, kinsmen etc.,–and who, having done so, (*thus*) satisfy their pregnancy-desire" She thought thus; having done so, in the morning *when the sun was burning with light*, she went to the place where the merchant Sāgaradatta was; and having done so she spoke to the merchant Sāgaradatta thus—"Blessed, indeed, are those (*mothers*)... (*down to who thus*) satisfy (*their pregnancy-desire*); therefore, I wish (*down to*) to satisfy (*my pregnancy-desire*)" Then that merchant Sāgaradatta consented to this request of his wife Gaṅgadattā.

140. Then that Gangadattā, being given permission to by the merchant Sāgaradatta, got prepared plenty of food (4); having done so she took with her the plenty of food (4), wine (6), and plenty of flowers etc.; having done so (*and being accompanied*) by many..., (*down to*) taking her bath and offering oblations (*to deities*), (*she went to the place*) where the temple of the Jakkha Umbaradatta was, (*down to*) burned incense, and went to the place where the lotus-lake was. Then the wives of friends etc. decorated Gaṅgadattā with all ornaments. Then, being accompanied by (*the wives of*) friends, kinsmen etc. and by many other women of the city, and (*tasting*) the plenty of food (4), wine (6), ...that wife Gangadattā accomplished her pregnancy-desire.

141. Then that wife Gangadattā, when nine months (*of her pregnancy*) were fully completed, (*down to*) gave birth (*to a son*). (*The parents performed the rite of*) 'wishing long life for the child', (*down to*), "As this son was obtained through the favour of the Jakkha Umbaradatta, so let the son be Umbaradatta by name. Then that (*boy*) Umbaradatta, being taken care of by five nurses,...grew up.

142. Then that merchant Sāgaradatta, *as in the case of Vijayamitta*, (*down to*) met with death when the moment of death approached; Gangadattā also...Umbaradatta was turned out (*of his own house*), *as in the case of Ujjhiyaya*. Then, once, sixteen diseases appeared at one and the same time in the body of that boy Umbaradatta. They were:-asthma, cough, (*down to*) leprosy. Then that boy Umbaradatta, being attacked by sixteen diseases, with his hands rotten, (*down to*) wanders. "Thus, indeed, O, Goyama! Umbaradatta experiences (*the fruit of acts done in*) the past."

143. "Having met with death when the moment of death approaches, where will that Umbaradatta go? Where will he be born?" "O, Goyama! having lived the maximum life of seventytwo years and having met with death when the moment of death approaches, the boy Umbaradatta will be born in this region of hell (*called*) Rayaṇappabhā. Similar (*will be*) his transmigrations, (*down to*) hell. Then he will be born as a cock in the city of Hatthiṇāura. Being killed by an assembly of evil persons, he will be born in a family of merchants in that very city of Hatthiṇāura. (*He will attain*) right belief..., (*will be born*) in the Sohamma heaven..., in the Mahāvideha country...will be liberated." *The* (*usual*) *conclusion.*

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8. The story of Soriyadatta.

144. "If, revered sir,..." *The* (*usual*) *introduction of the eighth* (*lesson*). "Thus, verily, Jambū."

145. In that age and at that time, (*there was*) a city (*named*) Soriyapura, (*outside that city, there was*) a garden (*named*) Soriyavaḍimsaga;...the Jakkha Soriya;... a king (*named*) Soriyadatta.

146. Outside that city of Soriyapura, in its north-eastern direction, there was a settlement of fishermen. In it, there dwelt a fisherman named Samuddadatta who was im-

pious, (*down to*) and who took delight in evil acts. That Samuddadatta had a wife named Samuddadattā who was perfect in all the five sense-organs of her body. That Samuddadatta had, born of his wife Samuddadattā, a son named Soriyadatta who was perfect...

147. In that age and at that time, the Ascetic...arrived (*there*), (*down to*) the congregation returned.

148. In that age and at that time, (*the revered Ascetic Mahāvīra's*) seniormost disciple, (*down to*) in the city of Soriyapura, (*wandering*) from house to house,–high, low and middle,–and accepting just sufficient alms, set out of the city of Soriyapura; having done so and while going by the neighbourhood of that settlement of fishermen he saw,–in the midst of a very big and respectable assembly of persons,–a certain man who was emaciated, hungry and fleshless, whose skin touched the bones, whose (*bones*) made a cracking sound, who was wearing a dark-blue garment, who was crying terribly, pathetically and unpleasently by reason of a fish-bone having been stuck into his throat, and who was frequently vomitting mouthfuls of pus, blood and insects; and having seen him, this thought (5) (*occurred to Goyama, down to,* " *...experiences the fruit of acts done in*) the past." Thus he thought; and having done so (*he went to the place*) where the revered Ascetic was,...(*down to*) the inquiry about the former existence, (*down to*) the reply—" Thus, verily, Goyama."

149. In that age and at that time, in this very country of Bhāraha in the continent of Jambuddīva, there was a city named Nandipura. (*In it*) there was a king (*named*) Mitta.

That king Mitta had a cook named Siriya who was impious *(down to)* and who took delight in evil acts.

150. Many fishermen, hunters and fowlers of that cook Siriya, who were paid wages either in cash or in food, every morning killed many 'Sauha' fish *(down to)* and 'Paḍāgāi-paḍāga' fish, goats *(down to)* and buffaloes, and the 'tittira' birds *(down to)* and pea-cocks; and having done so they took them to the cook Siriya. He had many other 'tittira' birds *(down to)* and pea-cocks, kept confined in cages. *(That* cook's) many other men killed the many 'tittira' birds *(down to)* and pea-cocks by cutting their wings; and having done so, they took them to the cook Siriya.

151. Then that cook Siriya cut *(into pieces)* with knives the flesh of the many creatures living in water, on the earth and in the sky; *(and then)* he got prepared by frying, roasting and baking *(various flesh-preparations out of the pieces)* as follows:—*(preparations consisting respectively of)* fine pieces, round pieces, long pieces and short pieces; *(preparations of pieces which were)* cold-cooked, naturally cooked, speedly cooked and cooked in the air; 'kāḷa', 'heranga' and 'maliittha' *(preparations)*; and *(preparations of pieces respectively)* seasoned with the juice of the hog-plum fruit, grapes, wood-apples, pomegranates and fish. (*His*) many other (*men*) got prepared soups of *(the flesh of)* fish, deer, 'tittira' birds *(down to)* and pea-cocks, food and plenty of green vegetable; and having done so, they offered them to king Mitta in the dining hall at the time of meals. That cook Siriya himself also tasted (4) the baked, fried and roasted flesh of those many creatures living in water, on the earth and in the sky, the soups, the green vegetable and wine (6). Then that cook

Siriya whose acts were such..., having acquired (*a store of*) many sinful deeds, having lived the maximum life of thirty-three hundred years, and having met with death when the time of death approached, was born in the sixth region of hell.

152. Then that wife Samuddadattā used to give birth to children which were still-born (*or which died immediately after birth*). All her children died as soon as they were born. (*Her*) thought as in the case of Gangadattā,–asking (*for her husband's permission*),–begging of the favour (*of the Jakkha Soriya*),–pregnancy-desire, (*down to*) she gave birth to a son; (*down to*) "As this son of ours was obtained through the favour of the Jakkha Soriya, so let our son be Soriyadatta by name." Then that boy Soriyadatta, (*being taken care of by*) five nurses, (*down to*) and having passed the stage of boyhood, became capable of understanding and of enjoying pleasures and (*attained to*) youth...

153. Then, at a certain time, that Samuddadatta met with death. Then that Sorīyadatta, weeping and being surrounded by many friends, kinsmen etc , removed the dead body of Samuddadatta and performed the worldly funeral rites. One day he accepted the leadership of fishermen of his own occord. Then that boy Soriyadatta became a fisherman who was impious (*down to*) and who took delight in evil acts.

154. Then that fisherman Soriyadatta's many men, who were paid wages either in cash or in food, (*every morning*) entered the great river Jamunā with boats; and by straining, agitating, churning, draining and making to flow many pools (*in the river*) they caught many 'saṇha' (*down to*) and

(*various kinds of nets for catching fish, namely,*) 'ayampula', 'panchapula', 'machchhandhala', 'machchhapuchchha', 'jambhā', 'tisirā', 'bhisirā', 'dhisarā', 'visirā', 'hilliri', 'zilliri', 'jāla', 'gala', 'kūdapāsa' 'vakkabandha', 'sutta-bandhana' and 'vālabandhaṇa'. (*Then*) they filled the boats (*with the fish*), went to the bank, selected (*suitable*) places for drying the fish and kept them in the sun. His many other men, who were paid wages either in cash or in food, earned their livelihood by selling, in a main street, the fish which were dried in sunshine, roasted, fried and baked. That Soriyadatta himself also tasted (4) wine (6) together with the many 'sanha' ((*down to*) and 'paḍāgāipaḍāga' fish which were roasted, baked and fried.

155. Then, once, while that fisherman Soriyadatta was eating fish which were roasted, fried and baked, a fish-bone stuck into his throat. Then that fisherman Soriyadatta, being overwhelmed with excessive pain, called his domestic servants; and having done so he spoke to them thus:—" Go you, O, beloveds of gods ! and proclaiming very loudly in squares (*down to*) and in paths in the city of Soriyapura, say thus—' Thus, indeed, O, beloveds of gods ! a fish-bone has stuck into the throat of Soriyadatta. Therefore, Soriyadatta will give plenty of money as a gift to any physician (6) who would take out the fish-bone from the throat of the fisherman Soriya'." Then those domestic servants (*down to*) proclaimed.

156. Then many physicians (6) heard this proclamation of this description being announced; having done so they went to where the house of Soriyadatta was and to the place where the fisherman Soriya was; and having done so and

thinking by their four types of intellect, (*namely,*) natural etc., they tried to take out the fish-bone from the throat of the fisherman Soriya by (*means of*) vomitting, getting rid of feces, pressing, swallowing morsels, and (*treatments for*) removing and taking out a dart. But they were not able to take out or pass inside (*the fish-bone*). Then, when those many physicians (6) were not able to take out the fish-bone from the throat of Soriya, they became tired (*down to*) and returned in that very direction from which they had appeared. Then that fisherman Soriyadatta, being gloomy by reason of the means proving of no avail, and being overwhelmed with that pain, has become emaciated etc. "Thus, indeed, Goyama, Soriyadatta (*experiences the fruit of acts done in*) the past."

157. "O, revered sir! having met with death here when the time of death approaches, where will the fisherman Soriya go? Where will he be born?" "O, Goyama! having lived the maximum life of seventy years and having met with death when the time of death approaches, (*the fisherman Soriya will be born*) in this region of hell (*called*) Rayaṇappabhā......similar (*will be*) his transmigrations,......hell (*After that*) he will be born as a fish in the city of Hatthiṇāura. Being killed there by fishermen (*he will be born*) in that very (*city*) in a family of merchants......(*will attain*) right belief......(*will be born*) in the Sohamma heaven...... (*will be born*) in the Mahāvideha country......and will be liberatated." The (*usual*) conclusion.

9. The Story of Devadattā.

158. "If, revered sir,......" The (*usual*) introduction of the ninth (*lesson*). "Thus, verily, Jambū."

159. In that age and at that time, there was a city named Rohīdaa which was rich......garden (*named*) Pudhavivadimsaa......the Jakkha Dhārana...a king (*named*) Vesamanadatta......Queen (*named*) Sirī......(*their son*) prince Pūsanandī was the heir-apparent.

160. In that city of Rohīdaa. there dwelt a householder named Datta who was rich......His wife was Kaṇhasirī (*by name*). That Datta had, born of his wife Kaṇhasirī, a daughter named Devadattā who was perfect (*down to*) beautiful and possessed of an excellent body.

161. In that age and at that time, the Ascetic arrived (*there*)......(*down to*) the congregation returned. In that age and at that time the seniormost disciple, (*at the time of breaking*) the fast of taking the sixth meal,......in the same manner (*down to*) entered into a main street; (*and there*) he saw elephants, horses and men. Amidst those men he saw a woman, who was bending down with neck behind being tied down and whose ears and nose were cut off: (*down to*) he saw her being impaled on stake. This thought ......(*occurred to him*), in the same manner he returned (*down to*) and spoke (*to his Master*) thus. "O, revered sir, who was this woman in her former existence?" "Thus indeed, Goyama."

162. In that age and at that time, there w[as a city] named Supaiṭṭha in this very country of Bhā[rata in the] continent of Jambuddīva. (*In it there was*)

Mahāseṇa. That king Mahāseṇa's harem consisted of five hundred queens, the chief among whom was (*named*) Dhāriṇī. That king Mahāseṇa had, born of his queen Dhāriṇī, a son named prince Sīhaseṇa who was perfect...and who was the heir-apparent.

163. Then, once, the parents of that prince Sīhaseṇa constructed five hundred stately palaces which were very lofty and spacious. Then, on a certain occasion and on one and the same day, the parents of that prince Sīhaseṇa married him to five hundred daughters of great kings, the chief among them being Sāmā. (***They presented him with***) gifts in five hundreds. Then that prince Sīhaseṇa passed his time (***enjoying pleasures***) in lofty (***palaces***) with five hundred queens, the chief among whom was Sāmā.

164. Then that king Mahāseṇa, one day, met with death. (***Prince Sihasena***) removed his dead body...(***Sihasena***) became the king (***powerful like the mountain***) Mahāhimavat...

165. Then that king Sīhaseṇa, being deeply attached to (4) the queen Sāmā, did not pay respect or regard to the remaining queens, and passed his time without paying respect or regard to them. Then the four hundred and ninty nine mothers of those four hundred and ninty nine queens, getting the intelligence of this matter, thought thus:—" Thus, indeed, being deeply attached to (4) Sāmā, king Sīhaseṇa, the husband of our daughters, does not pay respect or regard to them, and passes his time without paying respect or regard to them. Therefore, it is better for us to kill Sāmā by means of fire, poison or weapons." Thinking thus, they awaited many opportunities, weak points and occasions of killing Sāmā.

166. Then that queen Sāmā, getting the intelligence of this matter, spoke *(to herself)* thus—"Thus, indeed, my lord, the four hundred and ninty nine mothere of my four hundred and ninty nine co-wives, getting the intelligence of this matter, speak to each other thus—'thus, indeed, Sīhasena...' *(down to)* and await *(opportunities of killing me)*. Therefore, I do not know with what evil death they will kill me." Thinking thus and becoming afraid, she went to where the 'anger-hall' was; and having done so, she became down-cast *(down to)* and meditative.

167. Then that king Sīhasena, getting the intelligence of this thing, went to where the 'anger-hall' was and where the queen Sāmā was; having done so, he saw the queen Sāmā down-cast *(down to)* and meditative; and having done so, he spoke to her thus—"O, beloved of gods, why are you down-cast *(down to)* and contemplative?" Then that queen Sāmā, being thus spoken to by the king Sīhasena, thus spoke to the king Sīhasena, boiling with anger—"Thus, indeed, my lord, the four hundred and ninty nine mothers of my four hundred and ninty nine co-wives, getting the intelligence of this matter,...called each other and having done so they spoke thus—'Thus, indeed, being deeply attached to the queen Sāmā, king Sīhasena does not respect our daughters...' *(down to)* they are awating opportunities and occasions *(for killing me)*. Therefore I do not know...Being afraid *(down to)*, I have become meditative,"

168. Then that Sīhasena spoke to the queen Sāmā thus—"O, beloved of gods, do not be downcast *(down to)* and contemplative. I shall so exert myself that you will have no trouble or harassment from anywhere." So saying,

he consoled her with those sweet (6) words; having done so he returned from there; having done so he called his household servants; and having done so, he spoke to them thus—"Go you, O, beloveds of gods! and construct, outside the city of Supaiṭṭha, a vast and charming (4) palace, supported on hundreds of pillars, and report to me the execution of this order." Then those household servants responded (*to this order*) with folded hand; having done so they constructed, in the western direction outside the city of Supaiṭṭha, a vast and charming (4) palace which was supported on hundreds of pillars; (*then*) they went to the place where the king Sīhasena was; and having done so, they reported to him the execution of that order.

169. Then, on a certain occasion, that king Sīhasena invited the four handred and ninty nine mothers of the four hundred and ninty nine queens. Then, being invited by the king Sīhasena, those four hundred and ninty nine mothers of the four hundred and ninty nine queens, decorated themselves with all ornaments with due splendour and went to where the city of Supaiṭṭha was and to the place where the kink Sīhasena was. Then that king Sīhasena gave the four hundred and ninty nine mothers of the four hundred and ninty nine queens the (*newly constructed*) palace for their residence.

170. Then that king Sīhasena called his household servants; and having done so he spoke to them thus—"Go you, O, beloveds of gods! and fetch plenty of food (4) and plenty of flowers, clothes, scents, garlands and ornaments and hand them over at the palace." Then those household servants, in the same manner (*down to*) handed over......

Then those four hundred and ninty nine mothers of the four hundred and ninty nine queens decorated themselves with all ornaments and tasted the plenty of food (4) and wine (6) and passed their time, being treated to music and dance.

171. Then, at the time of midnight, that king Sīhasena, being surrounded by many men, went to the place where the palace was; having done so he closed the doors of the palace; and having done so he set fire to the palace on all sides. Then those four hundred and ninty nine mothers of the four hundred and ninty nine queens, being set on fire by the king Sīhasena, met with death, lamenting and being left without protection and shelter.

172. Then that king Sīhasena, whose acts were such (4), having acquired (*a store of*) many sinful deeds, having lived the maximum life of thirty-four hundred years and having met with death when the moment of death approached, was born as a hell-being in the sixth region of hell where the maximum duration of life is twenty-two Sāgarovamas. Afterwards, having come out from there, he was born, in this very city of Rohīdaa, as a daughter in the womb of Kanhasirī, the wife of the merchant Datta.

173. Then that Kanhasirī, when nine months...(*down to*) gave birth to a daughter who was tender...and beautiful. Then the parents of that daughter, when twelve days (*of her birth*) were completed, (*got prepared*) plenty of food (4), (*down to*) friends, kinsmen,...gave (*her this*) name...—'So let our daughter be Devadattā by name.' Then that daughter Devadattā, being taken care of by five nurses (*down to*) grew up.

174. Then that daughter Devadattā who had passed the stage girlhood, was endowed with excellence of youth, form and beauty, (*down to*) and with an excellent body. Then, one day, that girl Devadattā, taking her bath, (*down to*) decorating herself, and being surrounded by many maids who were dwarf, (*down to*) was playing on a terrace with a ball woven with gold threads.

175. Now, that king Vesamaṇadatta,–who had taken his bath, (*down to*) and decorated himself, who had mounted a horse and was surrounded by many men,–went, in the course of his horse-ride, neither very near nor very far from the house of the householder Datta. Then, while going, that king Vesamaṇa saw the girl Devadattā, playing on a terrace with a ball woven with gold threads. Being amazed by the youth, beauty etc. of the girl Devadattā, he called his household servants; and having done so, he spoke to them thus—"O, beloveds of gods, whose daughter is this? And what is her name?" Then the household servants spoke to king Vesamaṇa, with folded hands, thus:—"This, O lord, is a girl named Devadattā who is a daughter of the merchant Datta, born of his wife Kaṇhasirī, and who is endowed with excellence of form, youth and beauty and with an excellent body."

176. Then that king Vesamaṇa, after returning from the horse-ride, called his confidential men; and having done so he spoke to them thus:—"Go you, O beloveds of gods! and select the girl Devadattā,—the daughter Datta, born of his wife Kaṇhasirī,—as the bride for the crown-prince Pūsanandī, even though the dowry (*demanded*) for her is the whole of my kingdom."

177. Then those confidential men, being thus spoken to by the king Vesamaṇa and being delighted and pleased, assented to his words with folded hands; and having done so, taking their bath and putting on clean dresses fit to be worn at the time of attending an assembly, went to the place where the house of Datta was. Then that merchant Datta saw those men coming; having done so and being pleased and delighted, he got up from his seat; having done so he went forward seven or eight steps and received them, offering them seats; having done so, when those men refreshed and reposed themselves, being seated on rich and comfortable seats, he spoke to them thus:—"Tell me, O beloveds of gods, what is the object of your coming (*here*)." Then those king's men spoke to the merchant Datta thus:—"Verily, O, beloved of gods! we want to choose the girl Devadattā, your daughter, born of your wife Kaṇhasirī, as the bride for the crown-prince Pūsanandī. Therefore, O beloved of gods! if you consider this union to be proper, deserving, praiseworthy and befitting, then offer Devattā as bride to the crown-prince Pūsanandī. Tell us, O beloved of gods! what dowry should we give." Then Datta spoke to those confidential men thus:—"O, beloveds of gods! this is a dowry to me that the king Vesamaṇa has (*thus*) favoured me through the instrumentality of my daughter." He (*then*) honoured those confidential men with plenty of flowers, clothes, scents, garlands and ornaments and bid farewell to them. Then those confidential men went to where the king Vasamaṇa was; and having done so, they narrated to him this account.

178. Then at a certain time,—when the lunar day, the astronomical division of the day, the constellation, the day

and the moment, were auspicious,—that householder Datta got prepared plenty of food (4); and having done so he invited his friends kinsmen etc.; (*then*) taking his bath, (*down to*) performing the expiatory rites, occupying an excellent and csmfortable seat, and being surrounded by those friends etc., he passed his time, tasting that plenty of food (4). After taking his meal and coming to the hall after taking his meal, he honoured those friends, kinsmen, near ones etc, with plenty of scents, flowers, (*down to*) and ornaments. Having done so he mounted his daughter Devadattā, after she she had taken her bath (*down to*) and decorated herself, in a palanquin carried by a thousand men. Having done so and being surrounded by many friends etc., he went, with all prosperily (*down to*) with the sound of drums and right through the midst of the city of Rohīdaya, to where the palace of the king Vesamaṇa was and to the place where the king Vesamaṇa was; having done so he congratulated him with folded hands; and having done so he took his daughter Devadattā to the king Vesamana.

179. Then that king Vesamana saw the girl Devadattā brought to him; having done so and being pleased and delighted he got prepared plenty of food (4); having done so he invited friends, kinsmen etc., (*down to*) and honoured them; having done so he seated prince Pūsanandī and the bride Devadattā on wooden bathing seats; having done so he gave them a bath by using silver and golden jars; having done so he dressed them in excellent garments and poured oblations into fire; and having done so, he made the prince Pūsanandī to accept the hand of the bride Devadattā Then that king Vesamaṇa made the bride Devadattā to accept the hand of the prince Pūsanandī with all prosperity, (*down to*),

with sounds (*of drums*) and with costly presents as marks of honour; and having done so he honoured and respected the parents, friends (*down to*) and servants of the bride Devadattā with plenty of food (4), clothes, scents, garlands and ornaments, (*down to*) and bid farewell to them. Then that prince Pūsanandī passed his time (*enjoying pleasures*) with Devadattā in a lofy palace, being treated to music and dance of thirty two kinds with the accompaniment of the beatings of the 'muinga' drums.

180. Then, once, king Vesamaṇa met with death. (*Pusanandi*) removed his dead body (*down to*)...became the king.

181. Then that king Pūsanandī was devoted to his mother, queen Sirī. Every morning he went to where queen Sirī was; having done so he fell down at the feet of queen Sirī; having done so he smeared her body with oils which were prepared from a hundred and a thousand medicinal herbs (*respectively*) for the comfort of her bones, flesh, skin and hair. (*Then*) he got her shampooed with the shampooing of four kinds: having done so he got her body rubbed with fragrant and scented paste; having done so he got her bathed with three kinds of water, namely, hot, cold and scented; having done so he made her to take her meal of plenty of food. When queen Sirī's taking of bath, (*down to*) perforimng the expiatory rites, taking of meal and coming to the hall after taking the meal were over,—then only he bathed himself (*down to*) and took his meal and passed his time, enjoying excellent human pleasures.

182. Then, once, when that queen Devadattā was keeping awake at the time of mid-night on account of family anxities, this thought (5) of the following description

occurred to her:—"Thus, indeed, king Pūsanandī, being devoted to his mother queen Sirī, *(down to)* passes his time. Therefore, by reason of this distraction, I am not able to enjoy excellent (*human pleasures*) with king Pūsanandī. Therefore it is better for me to kill queen Sirī by means of fire, weapons, poison or incantations and, having done so, to enjoy excellent pleasures with king Pūsanandī." Thus she thought; and having done so she awaited opportunities (3) of killing queen Sirī.

183. Then, once that queen Sirī, being drunk, was sleeping happily on a bed in a secluded place. Now, the queen Devadattā went to the place where the queen Sirī was; having done so she saw her drunk and sleeping happily on a bed in a secluded place; having done so she cast a glance on all sides; having done so she went to where the kitchen was; having done so she seized an iron bar; having done so she heated the iron bar; having done so she held it with a pair of tongs when it became heated, fire-like and red like the full-blossomed *kimshuka* flower, and went to where queen Sirī was; and having done so, she thrust it into the anus of queen Sirī. Then that queen Sirī made a very loud wailing sound and met with death.

184. Then hearing the wailing sound of queen Sirī, her male and female servants went to the place where queen Sirī was; having done so, they saw queen Devadattā running away from there; having done so they went to queen Sirī; having done so they saw queen Sirī lifeless, motionless and devoid of life; having done so they went crying, lamenting and weeping and saying 'ah! alas! what a censurable act!' to king Pūsanandī; and having done so, they spoke to him

thus:—"Thus, indeed, O lord ! queen Devadattā has killed queen Sirī at an immature age." Then that king Pūsanandī, hearing this news from those male and female servants and being overcome by great grief for his mother, all of a sudden fell down to the ground with all his limbs, like a champaka plant cut off by an axe.

185. Then, composing himself after a while, that king Pūsanandī, lamenting (3) with many chieftens (*down to*) merchants and friends (*down to*) and servants, removed the dead body of queen Sirī with costly presents as marks of honour. Having done so and getting quickly exasperated (4) he got the queen Devadattā captured by his servants and ordered her to be taken to the place of execution in that manner. "Thus it is, O Goyama, that the queen Devadattā (*experiences......*)in the past."

186. "O, revered sir ! having met with death here when the moment of death approaches, where will the queen Devadattā go ? Where will she be born ?" "O, Goyama ! having lived the maximum life of eighty years and having met with death when the moment of death approaches, she will be born as a hell-being in this region of hell (*called*) Rayaṇappabhā. (*Her*) transmigrations,......plants......After that, having come out from there, she will be born as a swan in the city of Gangapura. Being killed there by hunters, (*she will be born*) in that very city of Gangapura in a family of merchants......(*will attain*)right belief,...... in Sohamma,... in the Mahāvideha country ... and will be liberated.

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10. The Story of Anju.

187. "If, revered sir,......" "*The* (*usual*) *introduction of the tenth* (*lesson*). "Thus, verily, Jumbū."

188. In that age and at that time there was a city named Vaddhamāṇapura. (*Outside that city, there was*) a garden (*named*) Vijayavaddhamāṇa,......the Jakkha Maṇibhadda;...a king (*named*) Vijayamitta. (*In that city*) there was a merchant named Dhaṇadeva who was rich...(*whose*) wife was named Piyañgū. (*They had*) a daughter (*named*) Añjuū, (*down to, who possessed an a excellent*) body. (*Mahavira*) arrived (*there*); the congregation (*down to*) returned.

189. In that age and at that time...the seniormost (*disciple*) ... (*down to*) wandering...(*down to*) and while going, neither very near nor very far, from the grove of 'ashoka' trees in the palace of the king Vijayamitta, saw a certain woman-who was emaciated, hungry and fleshless, whose skin touched the bones, whose (*bones*) made a cracking sound, who was wearing a dark-blue garment, and who was crying terribly, pathetically and unpleasantly; and having done so, a similar thought (*occurred to Goyama, down to*) he spoke thus:—"O, revered sir! who was this woman in her former existence?" The reply—"Thus, indeed, Goyama."

190. In that age and at that time there was a city named Indapura in this very country of Bhāraha in the continent of Jambuddīva. In it (*there was*) a king ((*named*) Indadatta. (*In that city*), there was a courtesan named Puḍhavīsirī; (*her description*). Then that courtesan Puḍhavīsirī, having brought under her influence many princes (*down to*) and others, in the city of Indapura, by the manifold employment of magic powders etc., passed her time enjoying excellent human pleasures.

191. Then that courtesan Puḍhavisirī whose acts were such (4), having acquired (*a store of*) many (*sinful deeds*), having lived the maximum life of thirty-five hundred years and having met with death when the moment of death approached, was born as a hell-being in the sixth region of hell (*where*) the maximum (*duration of life...*). Afterwards, having come out from there, she was born, in this very city of Vaddhamāṇapura, as a daughter in the womb of Piyañgū, wife of the merchant Dhaṇadeva. Then, when nine months ..., that wife Piyañgū gave birth to a daughtur (*who was*) named Añjusirī. The rest as in the case of Devadattā.

192. Then that king Vijaya, while riding on horse-back, as in the case of Vesamaṇa, saw Añgū; but he chose her (*as bride*) for himself, as Tehalī had done; (*down to*) he (*enjoyed pleasures*) with his queen Añjū (*in a lofty palace*).

193. Then, once, that queen Añjū was attacked by a disease of the womb. Then that king Vijaya called his household servants; and having done so, he spoke to them *thus*:—"Go you, O, beloveds of gods ! and proclaiming in squares etc. in the city of Indapura, say thus—'Thus, indeed, O, beloveds of gods ! Añju, the gueen of the king Vijaya, has been attacked by a disease of the womb. Therefore any physician (6) in this place...'"...(*down to*) proclaimed...

194. Then those many paysicions (6), having heard this proclamation of this description, went to the place where king Vijaya was; and having done so and thinking by (*their four types of intellect, namely,*) born (4), they tried to cure Añjū of the disease of her womb; but they were not able to do so. Then, when those many physicians (6) were not able to cure Añjū of the disease of her womb, they became tired, wearied and exhausted, and returned in that

very direction from which they had appeared. Then that queen Añjū, being overpowered by that pain and becoming emaciated, hungry and fleshless, cries terribly, pathetically and unpleasantly. "Thus, indeed, O, Goyama! the queen Añjū (*experiences......*) in the past."

195. "O, revered sir! having met with death here, when the moment of death approaches, where will the queen Añjū go? Where will she be born?" "O, Goyama! having lived the maximum life of ninty years and having met with death when the moment of death approaches, the queen Añjū will be born as a hell-being in this region of hell (*called*) Rayaṇappabhā. Similar (*will be her*) transmigrations, to be understood as in the first (*lesson*), (*down to*) plants...Afterwards, coming out from there, she will be born as a peacock in the city of Savvaobhadda. Being killed there by hunters, she will be born in a family of merchants in that very city of Savvaobhadda. Having passed the stage of boyhood there (*and having listened to religious discourses*) from a worthy monk,.. she will attain perfect knowledge,... (*will accept*) monkhood,...(*will be born*) in Sohamma..." "Where will she go from that heaven at the expiry of her existence (*there*)? Where will she be born?" "O, Goyama! (*she will be born*) in Mahāvideha as (*described*) in the first (*lesson*), (*down to*) will be liberated, (*down to*) will put an end (*to all miseries*)." "Thus, verily Jambū! the Ascetic (*down to*) who has attained (*liberation*) has preached this matter of the tenth lesson in the 'Fruits of bad acts'." "So it is! O, revered sir! so it is!"

Here ends the first part (called) the 'fruits of bad acts' in ten lessons.

The Second Part.

I. The Story of Subāhū.

196. In that age and at that time there was a city (*named*) Rāyagiha, and the temple Guṇasilaa; (*the revered*) Suhamma arrived (*there*). Jambū, (*down to*) waiting upon him, said the following—"If, revered sir! the Ascetic (*down to*) who has obtained (*liberation*) has preached this matter of the 'Fruits of bad acts,'-what matter, sir, of the 'Fruits of good acts' has been preached by the Ascetic (*down to*) who has obtained (*liberation*)?" Then the ascetic Suhamma spoke to the ascetic Jambū—"Thus, verily, Jambū, the Ascetic (*down to*) who has obtained (*liberation*) has narrated the 'Fruits of good acts' in ten lessons. They are—Subāhū, Bhaddanandī, Sujāa, Suvāsava, Jinadāsa, Dhaṇavaī, Mahabbala, Bhaddanandī, Mahachchanda and Varadatta."

"If, revered sir, the Ascetic (*down to*) who has obtained (*liberation*) has preached the 'Fruits of good acts' in ten lessons,-what matter, sir, of the first lesson in the 'Fruits of good acts' has been preached by (*the Ascetic down to*) who has obtained (*liberation*)?" Then the ascetic Suhamma spoke to the Ascetic Jambū—"Thus, verily, Jambū."

197. In that age and at that time, there was a city named Hatthisīsa which was rich,...outside Hatthisīsa, in its north-eastern direction, there was a garden named Pupphakaraṇḍaa (*abounding in flowers and fruits*) of all seasons. In it there was a temple which was consecrated to the Jakkha Kayavaṇamālapiya and which was divine...In that city of Hatthisīsa, there was a king named Adīṇasattū (*powerful like the mountain*) Mahāhimavat...That king Adīṇasattū had a

harem consisting of one thousand queens, the chief of whom was Dhāriṇī.

198. Then that queen Dhāriṇī, once, (*while sleeping*) in a beautiful sleeping apartment, saw a lion in a dream. (The rest of the narration) should be understood as in the case of the birth of Meha, (*down to*), prince Subāhū (*who was born to Dharini as was Meha born to his mother*) attained to youth. Knowing that he had become capable of enjoying pleasures, his parents got constructed five hundred stately palaces (*They also erected*) another lofty...palace. (*The narration that follows is*) similar to that in the case of the king Mahābala, but (*with this difference that*) his parents got him married, on one and the same day, to five hundred daughters of great kings, the chief among them (*i. e. the brides*) being Pupphachūlā. The gifts were likewise in five hundreds, (*down to*) (*enjoyed pleasures*) in a lofty palace... (*with drums*) being played upon...

199. In that age and at that time the revered Ascetic Mahāvīra arrived (*there*). The congregation set out; Adīṇasattū set out, as Kūṇia had done; Subāhū also set out in a chariot, just as Jamālī had done; (*down to*) the sermon was delivered and the king and the congregation returned.

200. Then that prince Subāhū, having listened to the religious discourse from the revered Ascetic...and becoming delighted and pleased, rose and stood up from his seat (*down to*) and spoke thus:—"I put my faith, sir, in the teachings of the Possession-less Ones. (*But I am not able to renounce the world*) as many princes etc. (*have done*) in your venerable presence (*down to*) but O, beloved of gods! I shall accept in your presence the householder's religion constituted by the five Lesser Vows and the seven Disciplinary

Vows." "Just as you please, do not make any delay." Then that Subāhū, (*in the presence*) of the Ascetic..., accepted the duties of a householder consisting of the five Lesser Vows and the seven Disciplinary Vows; having done so he ascended that very (*chariot*)...; and having done so (*he returned*) in that very (*direction...*).

201. In that age and at that time, Indabhūi, the senior-most disciple..., (*down to*) spoke thus:—"O, revered sir! how beloved and of a beloved appearance, charming and of a charming appearance, lovely and of a lovely appearance, lovable, unforgetable, attractive, fortunate, of a beautiful form, is prince Subāhū! O, revered sir! to many people also, prince Subāhū is beloved (5) and attractive (4). O, revered sir! he is beloved and of a beloved appearance (5) (*down to*) and of a beautiful form even to monks. O, revered sir! how did prince Subāhū get, attain and obtain such wonderful human splendour? Who was he in his former existence?" "Thus, verily, Goyama."

202. In that age and at that time, in this very country of Bhāraha in the continent of Jambuddīva, there was a city named Hatthināura which was rich.... In that city of Hatthināura, there lived a householder named Sumuha who was rich...

203. In that age and at that time, an elderly ascetic named Dhammaghosa of high birth (*down to*) who was surrounded by five hundred monks, who was wandering in due course and going from village to village, arrived at the city of Hatthināura and at the place where the garden Sahasambavaṇa was; having done so and having taken a suitable residence (*there*), he passed his time purifying his soul by self-restraint and penance.

204. In that age and at that time, the elderly ascetic Dhammaghosa's disciple, an ascetic named Sudatta, who was noble (*down to*) and (*who possessed concentrated in his body an immense illuminating*) splendour, passed his time observing monthly fasts. Then that ascetic Sudatta, at the time of breaking his monthly fast, studied the sacred texts in the first quarter of the day in the same manner in which the ascetic Goyama had done, took the permission of the elderly ascetic Dhammaghosa, (*down to*) and entered the residence of the householder Sumuha while wandering (*for begging alms*).

205. Then that householder Sumuha saw the ascetic Sudatta coming; having done so and becoming delighted and pleased he got up from his seat; having done so he got down from the foot-stool; having done so he took off his sandals; having done so he wrapped a scarf round his face; having done so he went forward seven or eight steps to receive the ascetic Sudatta; having done so, he reverentially moved round him thrice, keeping him to his right; having done so he bowed and greeted him; having done so he went to where the kitchen was; and having done so he became delighted (*with the thought*) that he would offer with his own hands plenty of food and drink (*to the ascetic*)......

206. By reason of the householder Suhuma's giving, with three-fold purity (*i. e. the purity of body, mind and speech of the giver*), food which was pure in three ways, (*namly*), pure as regards the substance, (i. e., the food given, pure as regards the receiver, and pure as regards the giver), to the ascetic Sudatta,—his (*Suhuma's*) transmi grations became limited, his birth (*again*) in human existence was settled, and these five miracles appeared in his house. They are as follows—riches were showered; flowers of five

colours were showered; clothes were showered; divine drums were beaten; and even in the sky, there was a (*divine*) proclamation thus—" O, what a noble gift! O, what a noble gift!!" In squares (*down to*) and in paths in Hatthiṇāura many people spoke to each other thus—" O, beloveds of gods! blessed, indeed, is the householder Suhuma! (5)...... (*down to*), therefore, O, beloveds of gods! blessed, indeed, is the householder Suhuma."

207. Then that householder Suhuma, having lived a life of many hundred years and having met with death when the moment of death approached, was born, in this very city of Hatthisīsa, as a son in the womb of Dhāriṇī, the queen of the king Adīnasattū. Then that queen Dhāriṇī, while lying in her bed partly asleep and partly awake, saw a lion (*in a dream*) in the same manner. The rest (*of the narration is*) the same (down to, prince Subāhū enjoyed pleasures) in a lofty palace. "It is thus, indeed, Goyama! that Subāhū has got, attaimed and obtained such human splendour."

208. " O, revered sir! will prince Subāhū be able to accept the state of houselessness, having renounced the state of a householder and having shaved himself in your vererable presence?" " Yes, he will be able (*to do so*)." Then that revered ascetic Goyama bowed and greeted the revered Ascetic......;and having done so he passed his time in purifying his soul by self-reatraint and penance. Then, one day, that revered Ascetic Mahāvīra went out of the temple of the Jakkha Kayavaṇamāla, out of the garden Pupphaga, and out of the city of Hatthisīsa; and having done so he passed his time, visiting the country outside. Then that prince Subāhū, who had become a devotee of the Ascetic, and who had comprehended the nature of the soul

and the non-soul, (*down to*), passed his time in offering (*alms to monks*).

209. Then on every fourteenth and eighth days of a fortnight and on the new-moon and full-moon days, that prince Subāhū went to where the hall for observing the 'Posaha' fast was; having done so he wiped off the Posaha hall and carefully inspected the place for getting rid of solid excrements and urine; having done so he spread a mat of 'darbha' grass; having done so he sat on the 'darbha' mat; having done so he took the vow of observing the fast of taking the eighth meal; and having done so and having observed the 'Posaha' fast of taking the eighth meal in the 'Posaha' hall, he passed his time.

210. Then, while that prince Subāhū was keeping awake for religious meditation, at the time of midnight, this thought (5) of the following description (*occurred to him*)—"Blessed, indeed, are those villages, settlements (*of people*) cities (*down to*) and dwelling places which are visited by the revered Ascetic Mahāvīra......Blessed, indeed, are those kings, courtiers,......who, having shaved themselves, in the presence of the revered Ascetic Mahāvīra, accept monkhood. Blessed indeed are those kings, courtiers,...who accept the religion of a householder, constituted by the five Lesser Vows (*and the seven Disciplinary Vows*), in the presence of the revered Ascetic Mahāvīra. Blessed, indeed, are those kings, courtiers......,who listen to religious discourses in the presence of the revered Ascetic Mahāvīra. Therefore, if the revered Ascetic Mahāvīra, while wandering in due course and going from village to village, comes here and visits (*this place again*), then I shall shave myself (*down to*) and accept monkhood in the presence of the revered Ascetic Mahāvīra."

211. Then that revered Ascetic Mahāvīra, knowing this thought...of the prince Subāhū, while (*wandering*) in due course and going (*from village to village*), went to where the town of Hatthisīsa was, to where the garden Pupphaga was and to where the temple of the Jakkha Kayavaṇamālapiya was: having done so and having taken a suitable residence (*there*), he passed his time in purifying his soul by self-restraint and penance. The king and the congregation set out. Then that prince Subāhū (*also*) set out in the same manner as (*described*) before (*in a chariot*) with great prosperity. The sermon was delivered; the congregation and the king returned.

212. Then that prince Subāhū, becoming delighted and pleased on hearing the religious discourse of the revered Ascetic Mahāvīra, asked his parents (*for their permission to become a monk*) just as Meha had done. Similar was his renunciation-bath, (*down to*) he became a houseless monk, careful in his movements, (*down to*) and a celibate. Then that ascetic Subāhū studied the eleven Aṅgas beginning with Sāmāiya from worthy and elderly monks (*belonging to the order*) of the revered Ascetic Mahāvīra. Having purified his soul by practising penance by observing fasts of taking the fourth, the sixth and the eighth meal etc.; having practised monkhood for many years; having emaciated himself by observing a fast of a month; having cut off sixty meals by not taking food; and having met with death, while engrossed in meditation, when the moment of death approached;—he was born as a god in the Sohamma heaven.

213. At the end of his life (*there*), at the end of his birth (*as a god*) and at the end of his stay (*in heaven*); he will drop down from that heaven and will obtain the human

body; and having done so, he will attain right belief; having done so he will renounce the world, having shaved himself in the presence of a worthy ascetic. There he will lead monkhood for many years. Having confessed and repented his sins and having met with death being engrossed in meditation, he will be born as a god in the Saṇamkumāra heaven. *(Dropping down)* from that heaven, he (*will obtain*) human body.. renunciation...(*birth*) in Bambha heaven. Human existence...then in Mahāsukka. Then human existence... then as a god in Aṇaa heaven. Then human existence...then as a god in Araṇa heaven. Then human existence...in Savvaṭṭhasiddha. Afterwards, coming out from there, (*he will be born*) in rich (*families*) in the Mahāvideha country;...will be liberated (5). "Thus, verily, Jambū! the Ascetic (*down to*) who has attained (*liberation*) has preached this matter of the first lesson in the "Fruits of good acts"

II–X. The remaining nine stores.

II. **Bhaddanandi:**—*Introductin of the second (lesson).* In that age and at that time there was a city (*named*) Usabhapura......garden Thūbhakaraṇda......the Jakkha Dhaṇṇa......king Dhaṇāvaha,......queen Sarassaī. The seeing of a dream, its narration (*to the king*), the birth (*of a son*), his childhood, his (learning of the) arts, (his attaining) youth, his marriage, gifts to him, his (enjoying) pleasurers in a palace,—are exactly as (described in the story) of Subāhū. But (the difference is that for Subāhū we get here) prince Bhaddanandi, (who was married to) five hundred (girls) of whom queen Sirī was the chief. Arrival of the Ascetic......(Acceptance by prince Bhaddanandī of)

the householder's religion. The asking of his former existence. (The reply that in his previous existence he was) a prince named Vijayaa in the city of Pundarīkinī in the Mahāvideha country; he offered food to the Titthayara Jugabāhū (by reason of which), his human birth was settled and he was born here (as prince Bhaddanandī). The rest as in the case of Subāhū; (down to, he will be born) in the Mahāvideha country, and will be liberated (5). [214].

III. **Sujaa.** *Introduction of the third (lesson).* Vīrapura city,...garden *Manorama;*...king *Vīrakaṇhamitta,*... queen Sirī,...prince Sujāa. (He was married to) five hundred girls, Balasirī and others. Arrival of the Ascetic. The asking about (the prince's) former existence. (The reply that in his former birth he was) a householder (named) Usabhadatta in the city of Usuyāra; he offered food to an ascetic (named) Pupphadatta, (as a result of which) his human birth was decided and he was born here; (down to) in the Mahāvideha country, will be liberated (5). [215].

IV. **Suvasava.** *Introduction of the fourth (lesson).* Vijayapura city,......garden Nandanavana,......Jakkha Asoga, king Vāsavadatta,......queen Kaṇhā, prince Suvāsava. (He was married to) five hundred (girls), Bhaddā and others.... (*down to*) in his former existence he was a king (named) Dhaṇapāla in the city of Kosambī. He offered food to an ascetic (named) Vesamaṇabhadda......(He was born) here, (*down to*) will be liberated [216].

V. **Jinadasa.** *Introduction of the fifth (lesson).* Sogandhiyā city,......garden Nīlāsoa,......Jakkha Sukāla,......king Appaḍihaa,......queen Sukaṇṇā......prince Mahachanda whose

queen was (named) Arahadattā and who had a son (named) Jinadāsa......Titthayara's arrival......In his former existence Jinadāsa was a king (named) Meharaha in the city of Majjhamiyā. He offered food to an ascetic (named) Sudhamma,...... (down to) will be liberated. [217].

VI. **Dhanavai**. *Introduc ion of the sixth (lesson).* Kanagapura city,...garden Seyāsoya,...Jakkha Vīrabhadda,...king Piyachanda,...queen Subhaddā,...prince Vesamaṇa, who was the heir-apparent and was married to five hundied girls, queen Sirī and others.. Titthayara's arrival...Dhanavaī, son of the heir-apparent,...was, in his former existence, a king (named) Mitta in the city of Manivayā. He offered food to an ascetic (named) Sambhūtivijaya...(down to) will be liberated.

VII. **Mahabbala.** *Introduction of the seventh (lesson).* Mahāpura city,......garden Rattāsoga,...Jakkha Rattapāa,...king Bala......queen Subhaddā,......prince Mahabbala, who was married to five hundred girls, Rattavaī and others...... Titthayara's arrival, ... (down to ... Mahabbal in his) former existence was a householder (named) Nāgadatta in the city of Manipura. He offered food to an ascetic (named) Indapura,...(down to), will be liberated [219].

VIII. **Bhaddanandi**. Introduction of the eighth (lesson). Sughosa city,...garden Devaramaṇa,...Jakkha Vīrasena,...king Ajjuna,...queen Tattavaī,...prince Bhaddanandī. (He was married to) five hundred (girls), queen Sirī and others ...(down to), in his former existence he was a householder (named) Dhammaghosa in the city of Mahāghosa. He offered food to an ascetic (named) Dhammasīha,...(down to) will be liberated [220].

IX. **Mahachanda.** *Introduction of the ninth (lesson).* Champā city,...garden Puṇṇabhadda,...Jakkha Puṇṇabhadda,...king Datta,...queen Dattavatī,...prince Mahachanda was the heir-apparent and (was married to) five hundred girls, Sirikantā and others. (In his) former existence he was a king (named) Jiyasattū in the city of Tigiñchhī. He offered food to an ascetic (named) Dhammavīriya, (down to) will be liberated [221].

X **Varadatta.** *Introduction of the tenth (lesson).* In that age and at that time, there was a city named Sāgea;...garden Uttarakuru,...Jakkha Pāsamia,...king Mittanandī,...queen Sirikantā,...prince Varadatta who had five hundred queens, Varasenā and others Titthayara's arrival...(Varadatta's) acceptance of the householder's religion...The asking about (his) former existence...(In his former existence he was) a king (named) Vimalavāhaṇa in the city of Sayaduvāra. He saw an ascetic named Dhammaruī coming (to his house); haying done so he offered food to him, (by reason of which) human birth was settled for him and he is born here. The rest as in the case of prince Subāhū. (The occurrence of) the thought (down to).. his acceptance of monkhood. (He will be born) in the same heavens, (down to) in Savvatthasiddha. After that (he will be born) in Mahāvideha, as in the case of Daḍhapainna, (down to) will be liberated (5). [222].

223. "Thus, verily, Jambū! the Ascetic (down to) who has attained (liberation) has preached this matter of the tenth lesson in the 'Fruits of good acts.'" "So it is, O, revered sir! so it is."

Vivāgasuya has two parts–the 'Fruits of bad acts' and the 'Fruits of good acts.' 'Fruits of bad acts' has ten lessons of one chapter each which should be studied in ten days. The same is the case with the 'Fruits of good acts.' The rest as in the case of Ayāra.

Here ends the Eleventh Anga.

Model Questions with Answers.

1. Trace briefly the history of the Jain Canon.

(Ans.—see Introduction Page ix).

2. Classify the Jain Canonical Literature and define the position of Vivāgasuyam in it.

(Ans —Introduction p. xi).

3. Explain and Justify the title Vivāgasuyam.

(Ans.—Introduction p. xii).

4 Write a note on the Jain narrative literature and its purpose. (Ans.-Introduction p. xiii).

5 Describe the society as you find represented in Vivāgasuyam. Ans.—Introduction p. xv).

6. Mention a few peculiarities of the language of the Jain Canon, with illustrations from Vivāgasuyam.

(Ans.—Intr. p. xviii)

7. Write a brief note on the style of the Jain Sūtra Literature. (Ans.—Intr. p xix).

8 Write short paragraphs on—

(i) Ceremonies after the birth of a child.

(Ans.—Notes p-92.)

(ii) Methods and instruments of inflicting punishments.

(Ans.—Intr. pages xvi & xvii).

(iii) Medical and surgical sciences.

(Ans.—Intr. p. xvii).

9. Explain the plan of the stories contained in the first part of Vivāgasuyam. (Ans.—Intr p. xxi).

10. Briefly narrate the stories of—

(1) Miyāputta

(2) Ujjhiyaya
(3) Abhaggasena
(4) Sagada
(5) Bahassaidatta
(6) Nandi
(7) Umbaradatta
(8) Soriyadatta
(9) Devadatta
(10) Subāhu

(Ans.—Intr. pages xxii–xxxvi)

11. Explain the twelve-fold religion of the House-holder (Ans.—Notes pp 121-124).

12. Write notes on—

(i) चउद्दसपुव्वी ... (Notes p. 66)
(ii) चउनाणोवगए ... (Notes p 67)
(iii) the लेस्साs ... (Notes p. 87)
(iv) पंचाणुव्वयs & सत्तसिक्खावयs (Notes pp. 121-124).

3. Explain with reference to the context:—

१ तए णं सा मिया देवी तं मियापुत्तं दारगं रहस्सियंसि भूमिघरंसि रहस्सिएणं भत्तपाणेणं पडिजागरमाणी विहरइ।
(Para. 8)

२ "किं णं, देवाणुप्पिया, अज्ज मियग्गामे नयरे इन्दमहे इ वा जाव निग्गच्छइ?" ... ... (Para 11.)

३ 'नो खलु, देवाणुप्पिए, अहं एए तव पुत्ते पासिउं हव्वमागए।" ... ... (Para. 15)

४ "से के णं, गोयमा, से तहारूवे...जेणं तव एसमट्ठे मम ताव रहस्सीकए तुब्भं हव्वमक्खाए जओ णं तुब्भे जाणह?"
(para 15)

५. "तुब्भे वि णं भन्ते, मुहपोत्तियाए मुहं बन्धह"। (para. 17)

६. सुणमाणे भणइ 'न सुणेमि,' असुणमाणे भणइ 'सुणेमि'। एवं पस्समाणे भासमाणे गिण्हमाणे जाणमाणे। (Para. 21)

७. तए णं सा मियादेवी जाहे नो संचाएइ तं गब्भं साडित्तए, ताहे सन्ता तन्ता परितन्ता अकामिया असयंवसा तं गब्भं दुहंदुहेणं परिवहइ। (Para. 26)

८. "गच्छह णं, देवाणुप्पिया, तुमं एयं दारगं एगन्ते उक्कुरुडियाए उज्झाहि" (Para. 28)

९. "तं संदिसह णं, सामी, तं दारगं अहं एगन्ते उज्झामि उदाहु मा"। (Para. 28)

१०. "देवाणुप्पिया, तुब्भं पढमं गब्भे। तं जइ णं तुब्भे एयं एगन्ते उक्कुरुडियाए उज्झसि, तओ णं तुब्भं पया नो थिरा भविस्सइ"। (Para. 29)

११. "तो णं तुमं एयं दारगं रहस्सियगंसि भूमिघरंसि रहस्सिएणं भत्तपाणेणं पडिजागरमाणी विहराहि, तो णं तुब्भं पया थिरा भविस्सइ"। (Para 29)

१२. "नो खलु, देवाणुप्पिया, उज्झियगस्स दारगस्स केइ राया वा रायपुत्तो वा अवरज्झइ, अप्पणो से सयाइं कम्माइं अवरज्झन्ति"। (Para. 37)

१३. "तम्हा णं होउ अम्हं दारए गोत्तासए नामेणं" (Para. 43)

१४. "तम्हा णं होउ अम्हं दारए उज्झियए नामेणं"। (Para 47)

१५. तए णं से उज्झियए दारए अन्नया कयाइ कामज्झयं गणियं अन्तरं लब्भेई"। (Para 52)

१६ " तं सेयं खलु, देवाणुप्पिया, अम्हं तं दण्डं सालाडविं चोरपल्लिं असंपत्ते अन्तरा चेम पडिसेहित्तए " । (para 77)

१७. तए णं तं दारगं अम्मापियरो जायमेत्तं चेव सगडस्स हेट्ठाओ ठावेन्ति, दोच्चं पि गिण्हावेन्ति । ... (para 95)

१८. " एवं खलु, सामी, सगडे दारए ममं अन्तेउरंसि अवरद्धे "। (para. 98)

१९. तं णं तुमं, देवाणुप्पिया, सिरिदाममस्स रन्नो अलंकारियं कम्मं करेमाणे गीवाए खुरं निवेसेहि "। (para. 124)

२०. " जइ णं मम सिरिदामे राया एयमट्ठं आगमेइ, तए णं मम न नज्जइ केणइ असुभेणं कुमरणेणं मारिस्सइ "।

(para. 125)

२१. तया भगवं गोममे...समणेणं अब्भणुन्नाए समाणे बिलमिव पन्नगभूएणं अप्पाणेणं आहारमाहारेइ । (Para 130)

२२. " तं सेयं खलु अम्हं सामं, देविं अग्गिपओगेण वा विसप्पओगेण वा सत्थप्पओगेण वा जीवियाओ ववरोवित्तए "।

(Para. 165)

२३. " एयं चेव, देवाणुप्पिया, मम सुकं, जं णं वेसमणे राया मम दारियानिमित्तणं अणुगिण्हइ "। (Para. 177)

२४. " एवं खलु, सामी, सिरी देवी देवदत्ताए देवीए अकाले चेव जीवियाओ ववरोविया "। (para. 184)

२५. " तं जइ णं समणे भगवं महावीरे पुव्वाणुपुव्विं चरमाणे ..इहमागच्छिज्जा,...तए णं अहं समणस्स भगवओ अन्तिए मुण्डे भवित्ता पव्वएज्जा "। (para 210)